

JOURNAL
OF THE
PROCEEDINGS
OF THE
50TH ANNUAL CONVENTION
OF THE
PROTESTANT EPISCOPAL CHURCH,
IN
SOUTH-CAROLINA,
HELD IN
St. Michael's Church, Charleston.
ON THE 6TH, 7TH AND 8TH OF FEBRUARY,

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PRINTED BY A. E. MILLER,
No. 46 East-Bay.

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*Belonging to the Protestant Episcopal Church, in the Diocese of
South-Carolina.*

The Right Rev. Nathaniel Bowen, D. D. *Bishop, and Rector of
St. Michael's Parish, Charleston.*

PRIESTS.

- The Rev. William H. Barnwell, *Rector of St. Peter's Church, Charleston.*
" William J. Boone, *Missionary to China.*
" John Burke, *Rector of Trinity Church, Society Hill.*
" David I. Campbell, *Minister of St. Stephen's Parish, and of the Chapels at
Black Oak and the Rocks.*
" John W. Chanler.
" Augustus L. Converse. *Rector of the Church at Claremont.*
" Francis P. Delavaux, *Rector of St. Bartholomew's Parish.*
" Rodolphus Dickinson.
" Thomas C. Dupont, *Rector of the Church of the Holy Trinity, Grahamville.*
" Charles P. Elliott, *Rector of St. Mark's, Clarendon.*
" Stephen Elliott, sen., *Rector of Prince William's Parish.*
" Stephen Elliott, jun., *Professor of the Evidences of Christianity and Sacred
Literature, in South-Carolina College, Columbia.*
" Patrick H. Folker, *Residing in Charleston.*
" Andrew Fowler, *Minister of Christ Church Parish.*
" James H. Fowles, *Rector of Christ Church, Wilton,*
" Christopher E. Gadsden, D. D. *Rector of St. Philip's Parish, Charleston.*
" Philip Gadsden, *Rector of St. Paul's Parish, Stono.*
" Paul T. Gervais, *residing in St. John's Colleton.*
" Allston Gibbes.
" Alexander Glennie, *Rector of All-Saints Parish, Waccamaw.*
" Richard Johnson, *Rector of St. Matthew's Parish.*
" Christian Hanczel, *Rector of St. Paul's Church, Radcliffeboro', Charleston.*
" Raymond H. Henderson,* *Rector of Trinity Church, St. Augustine.*
" Abraham Kaufman, *Assistant Minister of St. Philip's Parish, Charleston.*
" Paul Trapier Keith, *Rector of Prince George Parish, Winyaw.*
" Maurice H. Lance, *residing in Charleston.*
" Charles E. Leverett, *Rector of the Church on Edisto Island, and of St. Ste-
phen's Chapel, Edingsville.*
" Alexander W. Marshall, *Rector of St. David's, Cheraw.*
" David M'Elheran, *Rector of St. Helena Church, St. Helena Island.*
" Edward Phillips, *Rector of Grace Church, Camden.*
" Charles C. Pinckney, jun., *Rector of Christ Church, Greenville.*
" William T. Potter, *Rector of St. Paul's Church, Pendleton.*

* Not yet canonically dismissed from the Diocese.

The Rev. Francis H. Rutledge, *Rector of the Parish of St. Thomas and St. Denis, and of Grace Church, Sullivan's Island.*

" Peter J. Shand, *Rector of Trinity Church, Columbia.*

" Napoleon B. Screven, *Missionary at the Wateree.*

" William W. Spear, *Assistant Minister of St. Michael's Parish, Charleston.*

" Edward Thomas, *Rector of St. John's Parish, Berkeley.*

" Paul Trapier, *Minister of St. Stephen's Chapel, Charleston.*

" Joseph R. Walker, *Rector of St. Helena Parish, Beaufort.*

" Cranmore Wallace, *Rector of St. James', James Island, and Principal of the South-Carolina Society's Male Academy.*

" Benjamin C. Webb, *Missionary among the Slave Population of Prince William's Parish.*

" Ulysses M. Wheeler, *residing at Society-Hill.*

" Thomas J. Young, *Rector of St. John's, Colleton.*

DEACONS.

" John S. Field, *residing at Greenville.*

" Jas. Stuart Hancel, *Minister of St. Andrew's Parish, and Assistant Minister of St. Paul's, Radcliffeboro', Charleston.*

" Robert T. Howard, *Assistant Minister of St. Stephen's Chapel Charleston,*

" Francis Beckman Lee;

MINUTES OF THE CONVENTION.

Charleston, Wednesday, February 6th, 1839.

This being the day appointed for a stated meeting of the Convention of the Protestant Episcopal Church in the Diocese of South-Carolina, the Bishop of the Diocese, with several of the Clergy and Laity, assembled in St. Michael's Church, at half past 10 o'clock. Morning Prayer was read by the Rev. Dr. Gadsden, and a Sermon preached by the Rev. P. J. Shand. Mr. Francis B. Lee, an Alumnus of the General Theological Seminary, was admitted by the Bishop to the Holy Order of Deacons. The Communion was administered by the Bishop, assisted by the Rev. Dr. Gadsden.

The Right Rev. Dr. Bowen took the Chair, (*ex-officio*) and the Rev. W. W. Spear acted as Secretary.

The following Clergymen were present, and the following Lay Delegates having presented satisfactory testimonials of their election, took their seats accordingly,

St. Michael's Church, Charleston,

Rt. Rev. Dr. Bowen, Rector,

Rev. W. W. Spear, As't. Min.

J. Jervey, J. H. Ladson, I. M. Campbell, M. D., H. S. Waring, M. D.

St. Philip's, Church, Charleston,

Rev. Dr. Gadsden, Rector,

Rev. A. Kaufman, As't. Min.

Thos. Gadsden,

N. Russell Middleton,

St. Paul's, Radcliffeboro,' Charleston,

Rev. C. Hanckel, Rector,

St. Peter's, Charleston,

Rev. W. H. Barnwell, Rector,

Chas. Desaussure, E. R. Laurens,

St. Andrew's.

Rev. J. S. Hanckel, Minister,

Robert M. Allan,

St. Mark's, Clarendon,

Rev. C. P. Elliott, Rector,

Prince William's Parish,

Rev. S. Elliott, sen., Rector,

Geo. S. Mackay, Micah Jenkins,

Christ Church Parish,

Rev. A. Fowler, Minister,

Christ Church, Wilton,

Rev. J. H. Fowles, Rector,

John LaRoche, Jos. W. Faber,

St. Paul's, Stono,

Rev. Philip Gadsden, Rector,

St. John's Colleton,

Rev. T. J. Young, Rector, Benjamin Freeman,

All Saints, Waccamaw,

Rev. A. Glennie, Rector, Allard H. Belin,

St. Matthew's Parish,

Rev. R. Johnson, Rector,

Prince George, Winyaw,

Rev. P. T. Keith, Rector,

Church on Edisto Island,

Arch. H. Seabrook, Dr. E. Mitchell

Christ Church, Greenville.

Edward Croft,

St. John's Parish, Berkeley,

Rev. Edw. Thomas, Rector, Dr. Wm. Read, Frederick Ford,

St. James' Church, James Island,

Rev. C. Wallace, Rector,

St. Helena, Beaufort,

Rev. J. R. Walker, Rector, Dr. Thomas Fuller, B. B. Sams,
W. J. Grayson,

Holy Trinity, Grahamville,

Rev. T. C. Dupont, Rector,

Trinity Church, Society Hill,

Rev. U. M. Wheeler, *Delegate.*

St. Luke's Parish,

Benjamin F. Scott,

St. Bartholomew's,

Rev. F. P. Delavaux, Rector,

St. Helena, St. Helena Island,

Rev. D. M'Elheran, Rector,

St. Thomas and St. Denis,

Rev. F. H. Rutledge, Rector,

Trinity Church, Columbia,

Rev. P. J. Shand, Rector,

Wateree Mission,

Rev. N. B. Screven, Rector, Missionary.

A quorum of the Churches being present, the Convention proceeded to business. Rev. W. W. Spear was re-appointed, *viva voce*, Secretary and Treasurer.

The Rules of Order were then read.

A Certificate of Lay Delegation being presented by Arthur T. Wigfall, a Candidate for Orders, from Trinity Church, Edgefield,—on motion

Resolved, That Mr. Wigfall be requested to take his seat, but that hereafter, in conformity with a Canon of the last General Convention, no person who is a Candidate for Orders, shall be admitted to a seat in this Convention.

The President of the Standing Committee, presented the following statement of their official acts since the last Convention.

The Rev. Stephen Elliott, jun., was recommended to the Bishop for Priest's Orders: and Messrs. Robert T. Howard, James Stuart Hanc-

kel and F. Beckman Lee, were recommended to the same, for Deacon's Orders: and Messrs. Arthur Wigfall and James W. Miles, were recommended to be received as Candidates for Orders.

The Committee also, upon due application, signed the required Canonical Document, signifying their assent to the consecration of the Rev. W. H. DeLancy, D. D., as Bishop of the "Diocese of Western New-York."

C. E. GADSDEN, *President*.

On motion, *Resolved*, That the Clergy of the Protestant Episcopal Church, not entitled to seats, and Candidates for Orders, be admitted to the sittings of the Convention.

On motion, the President was requested to appoint a Preacher for the opening of the next Convention; whereupon the Rev. A. L. Converse was appointed, and in his absence, Rev. R. Johnson.

On motion of Rev. Mr. Young, *Resolved*, That a Committee of five be appointed to report the unfinished business of the last Convention, with instructions to recommend the course to be pursued in disposing of the same; whereupon the Rev. T. J. Young, Rev. Dr. Gadsden, Arthur Wigfall, Micah Jenkins and Dr. Fuller were appointed.

On motion, *Resolved*, that a Committee of three be appointed to report the state of the funds contributed towards the increase of the Bishop's Permanent Fund, now in the hands of the Treasurer of the Society for the Advancement of Christianity, and as to the best disposition that shall be made of them. Thos. Gadsden, Jas. Jervey and J. H. Ladson, were accordingly appointed.

Thomas Gadsden, Esq., Treasurer of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, having in trust the Funds instituted by the Convention, under the names of the Bishop's Permanent and Common Funds, presented the following Report:—

The Board of Trustees of the Protestant Episcopal Society, for the Advancement of Christianity in South-Carolina, having in trust the Funds instituted by the Convention, under the names of the Bishop's Permanent and Common Funds, submit their Report:

From the statement of the *Permanent Fund* it will appear that the credit of dividends, and interest received during the year, ending on the 1st January, 1839, amount to \$423,70, which added to the balance in the Treasurer's hands, on the 1st January, 1838, viz: \$360 35, and the sum of \$200 transferred to the credit of this Fund, by a Resolution of the Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, and which is to be credited to this fund annually, together with the nett proceeds of sale of 69 Shares in the United States' Bank, at \$117 each, and 58 Shares in Planters and Mechanics' Bank, at \$32, making the sum of \$9,963 50, and the balance of \$67 66 against the fund, compose the credit side of the statement, and make up the sum of \$12,092 71.

The proportion of income to wit, three fourths of \$423 70, received during the year, amounting to \$317 78, and transferred to the Common Fund, in pursuance of the Resolution of the Convention, of the 20th of

February 1818, and investments and incidental expenses, make up the debtor side of the statement, and leave a balance against the Fund, of \$67 66.

From the statement of the *Common Fund* it will appear that the sum of \$1,200 has been paid to the Bishop of the Diocese, in lieu of the same amount relinquished by him to St. Michael's Church, and \$634 30 paid to Protestant Episcopal Society in full, of principal and interest on so much borrowed from the Society, 11th July 1835.

The receipts for the Common Fund, during the year ending in February 1838, are as follows, viz :

St. John's Colleton, - - - - -	50
St. Helena Parish, Beaufort, - - - - -	50
St. Helena Church, St. Helena Island, (1837,) - - - - -	20
Prince William's Parish, - - - - -	10
Church, Edisto Island, (for 4 years,) - - - - -	160
St. David's, Cheraw, - - - - -	10
Trinity Church, Columbia, - - - - -	30
St. Matthew's Parish, (14 years,) - - - - -	280
St. Paul's, Radcliffeboro', (for 1837,) - - - - -	72 12
St. Michael's, Church, - - - - -	350
Prince George, Winyaw, (on account,) - - - - -	25
St. Philip's Church, - - - - -	250
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The above sums, together with three fourths of the income of the Permanent Fund, transferred as above stated to the credit of this Fund, and the balance in Treasurer's hands, on 1st January, 1838, to wit : \$417 75, make up the credit side of the statement, from which, after deducting the sum paid to the Bishop of the Diocese, as above stated, and the debt to the Protestant Episcopal Society, and incidental expenses, there remained a balance on the 1st of January, 1839, at the credit of the Fund of \$143.

Signed in behalf of the Board,

NATHANIEL BOWEN,

*Ex-officio, President of the P. E. Society,
for the Advancement of Christianity, in South-Carolina.*

On motion, the President appointed the following persons to compose the Standing Committee of the Diocese, for the ensuing year, viz :

Rev. C. E. Gadsden, D. D.	David Alexander,
Rev. P. T. Gervais,	Thomas Lowndes,
Rev. C. Hanckel,	James Jervey,
Rev. W. H. Barnwell,	Samuel Wragg,
Rev. P. Trapier,	Joshua W. Toomer,

On motion, the President appointed the following persons, as a Committee on the General Theological Seminary :

Rev. Dr. Gadsden,	Dr. I. M. Campbell,
Rev. P. Trapier,	E. R. Laurens.

On motion, the following were appointed Delegates to the General Convention, viz :

Rev. Dr. Gadsden,
Rev. C. Hanckel,
Rev. J. R. Walker,
Rev A. L. Converse,

Dr. P. Tydiman,
Col. E. Richardson.
O. Kollock,
Wm. Heyward,

The Bishop then delivered the following address, in conformity with the 7th Canon of the General Convention of 1835.

Brethren of the Clergy and Laity in Convention :

It has pleased God to permit us, again to assemble, under circumstances not materially, in any visible manner, differing from those under which our last meeting in convention was held. We are not forbidden to indulge the hope, that the success of the work of God in his Church, whatever it may have been, has not suffered loss among us ; and may at least rejoice in the continuance of our number of laborers in this work, and of their field of service, undiminished. It has pleased God, indeed, to take away by death, a venerable member of our little body of clergy ; who, although always willing and ready to render gratuitous service, as circumstances might require it, had long ceased to exercise the pastoral office, or hold any particular station of ministry. The Rev. Mr. Fraser, to whom you will understand me to allude, was in his earlier professional years, the Rector of Prince Frederick's Parish, near Georgetown ; and in later life, for some years, of All Saints, Waccamaw ; and from the undiminished confidence and esteem, of the people of those Parishes, and their vicinities, which, until the day of his death, he continued to enjoy, there is reason to believe, that while he held the office of a pastoral minister, he laid the foundation for this happiness, in a faithful and exemplary exercise of himself, in its duties. Of the circumstances which induced him to relinquish all pastoral engagements, I am not satisfactorily possessed. They must have been such, as, in his estimation, imperiously required it ; for his whole subsequent life gave evidence of a lively interest indulged, in the success of the ministry, and the welfare and growth of the Church. He was ready, whenever called upon by circumstances, to give his assistance at the offices of the public ministry, and was, sometimes, for long seasons, the substitute of an absent brother ; expecting, as he needed, no reward but the satisfaction of serving " the household of faith " and doing what good he could. Affluent in his temporal condition, he was always a contributor, without grudging, to the Church's institutions. In the Parish of which he first was Rector, he was at pains to encourage and promote the erection of a Chapel, for the accommodation of the neighbourhood in which he resided ; giving, himself, the land on which it was placed, and, alternately with the Rev. Mr. Lance, supplying it gratuitously with the services of the Church, during the months of winter and spring. The benevolence of Mr. Fraser, is believed to have been various and extensive. His general character gave him the general esteem and respect. He was invariably bland, courteous and kind ; and his generous and distinguishing hospitality, made his abode the frequent resort of numbers, whom as fellow citizens or Christian brethren, it was his pleasure to receive and

entertain. Although, therefore, the Church knows no reason, sufficient to make good in her estimation, the retirement from her constant stated service, of any, who, once received into her ministry, and continuing in her faith, and willing to be subject to her order, have strength to continue in the exercise of it,—yet is the memory of Mr. Fraser entitled to be had in honour, for his willing readiness to the last, to bear such part, in the work of her sanctuary, as circumstances, seeming to him, to be those of a morally constraining necessity, demanding the diversion from it of most of his time and attention, had permitted.

The number of our stately acting clergy, remains, as I have said, undiminished. The Rev. Dr. Adams, who has been regularly transferred to the Diocese of New-York, has been succeeded by Mr. J. S. Hanckel, added by ordination as a Deacon, within the year, to the number of our clergy, in the service of St. Andrew's Parish; and in the place of the Rev. Mr. Wheeler, whom ill health, to the great regret of all who had experience or knowledge of his ministry, has obliged to resign the rectorship of Trinity Church, Society Hill, the Rev. Mr. Burke, canonically dismissed from the Diocese of North-Carolina, has been already received and settled.

Besides Mr. Hanckel just referred to, one other, Mr. R. T. Howard, has been added by ordination, since the last Convention, to the number of our regularly officiating ministers. He was ordained a deacon in May last, and is acting in aid of the minister of St. Stephen's Missionary Chapel, in this city; who had found the work properly pertaining to his appointment, to demand more strength and time, than, in consequence of the increase and extension of it, he could bring to its deeply interesting claims. Mr. F. B. Lee, admitted to-day, in your presence, to Deacons' orders, will be engaged, it is believed, to serve as a Missionary in Alabama.

The only other instance of ordination, in the year, has been, that of the Rev. Stephen Elliott, Jun., Professor of the Evidences of Christianity and Sacred Literature, in South-Carolina College, who was admitted to Priest's Orders in June last.

Candidates for Orders, registered since the last Convention, are James W. Miles and Arthur Wigfall; the first of whom has been received into the General Theological Seminary of our Church, as a member of its Junior Class; where are also, three other candidates for Orders, of this Diocese, viz: Wm. Dehon, John Grimké Drayton, and Wilson Hall. J. B. Campbell, another of our candidates for the ministry, is a member of the Senior Department of the same valuable institution. These with Mr. Alsop Woodward, reported to you last year, make the whole present number of persons who have given notice of their intention to apply for Holy Orders in this Diocese. They are only seven. And yet, every where, the need of ministers of our Church, is great and increasing. Whatever else, may occasion the number of applicants for this employment, to be so small, there can be no doubt, that the want of means, necessary to their decent, not to say comfortable support in it, must operate very greatly to the discouragement of young men, from making the ministry their calling. Nor can we wonder that such discouragement should prevail, to the keeping the ranks of the ministry, comparatively thin, (I mean, of course, an educated and properly qualified ministry) in a country like ours, having every where, the temptation

to every other walk of life, of success, prosperity and distinction, soon honourably rewarding every labour of industry, and every adventure of enterprise.

It is especially painful to consider the inadequacy of our means of supporting ministers as Missionaries. The utmost that the Treasury of our General Board of Missions will admit of, in the way of provision for the expenses of those, who go, under their auspices, into the wide spread field of evangelical labour, in our North-Western, Western, and South-Western States and Territories, is inadequate to their supply with even the necessities of life; and the precarious and scanty contributions of the people among whom they serve, go not far, in many instances, to make up the deficiency. The picture drawn from the sad reality which he had often painfully witnessed, by the Bishop of Tennessee, when presenting the claims of our Missionary interests, in his sermon before the Board of Missions, during the sittings of our late General Convention, is indisputably faithful, and I cannot but place it before you. "I am convinced," says the eloquent and earnest preacher, "that the support given to our Missionaries, is inadequate. I am intimately acquainted with many of them, with their trials, wants and difficulties, and justice requires me to declare, that, with hardly an exception, I do not know a more zealous, self-denying and laborious body of men, upon earth. I could present to you, a picture, upon this subject, the outlines and shades all true to real life, the contemplation of which, would stir in every one here, the sacred source of sympathetic tears; but that I apprehend your own favored circumstances, would hardly permit you to realize its fidelity. I could take you to more than one little village in the far West, where you should see an humble and faithful minister of the gospel, toiling day after day, through years of weariness and patient endurance in the school house, to eke out a scanty but outwardly decent support for himself and family; the marrow drying up, the meanwhile, in his bones; the flesh wasting from his body, and the spirit breaking and dying in his heart, under the pressure of incessant toil, and under the withering blight of neglect and contempt. You should see him at night fall, wending his heavy way to his comfortless home, to seek in the privacy of his lonely retirement, communion with his God, as a balm to heal the wounds of his anxious heart. You should see him on Sunday, walking with down-cast eyes, and bent form, to some deserted store-house, or abandoned tenement, to meet a little congregation for worship, and to preach to them the riches of redeeming love. The next day finds him again engaged in the drudgery of the school-room; his only solace the consciousness that he is faithfully striving to do his duty—the hope that the set time to bless his humble labours will presently come—that his brethren will sympathise with him, and will help him with a liberal hand and a praying heart, at least that others will enter upon his labours, when he is gone, and received to his reward in heaven. Thus he lives through years, over the dreary hours of which, no ray of light is shed, save that which beams dimly from distant and often deferred hope, till disgust and weariness insupportable, come over his spirit, and he flies from the scene of his mortifications and trials, to find in some other spot, a resting place, where he may again begin to sow in hope, and water with his tears. Believe me, brethren, I speak the words of truth and soberness, wh

declare to you, that this is no overwrought picture, and that fancy has borrowed nothing from her stores, to give strength to its colours."

When we consider, my brethren, the scantiness of the provision which our Missionary funds can afford for each one of the few, who already are engaged in our vast field of Missionary service, what shall we say as to the increasing demand for labourers, requiring *many* where *one* cannot now be properly supported? The Domestic committee in their report published with the last report of the Board of Missions, have given the number of vacant Missionary stations, in Indiana, Michigan, Wisconsin, Illinois, Missouri, Tennessee, Georgia, Florida, Alabama, Mississippi, and Louisiana. They amount to 37. When we consider this large deficiency of men and means, for stations *already made*, and then the immense portions of the missionary field, which, for want of men and means, remain still wholly unredeemed, what bitterly painful *thoughts of heart*, must we be forced to indulge! In the valley of the Mississippi, there is a population even now, as the same committee, we can have no doubt, correctly estimate it, of seven millions. For this population, 1,400 clergymen of our Church, are reasonably supposed, according to the comparative demand existing for its peculiar ministrations, to be necessary; while the actual number does not exceed 130.

"It is by such details," say the committee, "that the magnitude of that work may be, in some degree, conceived, which lies at our doors, and invokes the energies of this Church to its performance, while the day lasts. Our brethren, all around us, are passing away into eternity, without the knowledge of Christ. Religious errors, of the most alarming kind, are rife in the land. Infidelity, with a bold front, opposes itself to the progress of divine truth, and sets at defiance the word and the power of God."

"It thus becomes a serious inquiry with every member of the Church, and especially with her constituted Missionary representatives, how shall this immense work be carried on? What measure of energy will the Church bring to it? What portion of her means will she devote to it? To what extent, shall daily, fervent, faithful, effectual prayer be offered by all her children, that God would bless and sanctify the efforts now in progress, for the complete strengthening and establishing of his kingdom in this nation?"

Let me only subjoin to this affecting appeal of the committee of our Board of Missions, which is charged with the important charity to which it relates, the call there is, on every citizen who loves his country, to look to the results, for good or for evil, which must come from the continued want, or its supply, of the moral influences of a sound and enlightened christianity, in that portion of the United States, to which mainly, the appeal of the committee, refers. It is a fearful prospect that opens to the eye of the Christian patriot, who considers the state of things, as now existing, and then adverts to the certain ascendancy of numbers, which must give the government of the country, and the control of all its affairs, and the general influence of political distinction and power on life, manners and character, to the people who are occupying our western and south-western lands. It is indeed grateful to consider what has been already done, and what is doing, of the work which is necessary to the civil safety and happiness when so deposited. The

much however so done, is comparatively little, and it is painful to admit, that the immense amount of that work which remains yet unessayed, should be denied the means, in other portions of the United States so ample, of its accomplishment. The zeal of love and humanity, should pervade our communion, which did that of our parent Church, when the Society for the Propagation of the Gospel in Foreign parts, was set on foot, with the noble enterprize in view, of giving the light of Christian truth and all its comfort and good, to the people, who, gone out from her or not, were the people for whom, as subjects of the British Empire, she was first and mainly, bound to be concerned.

The measures adopted by the late triennial meeting of the Board of Missions, and of the General Convention, will have a happy influence, to put forward the propagation of the gospel in the remoter regions of our country; and the Church, we trust, will every where second the wish of those to whom it is committed, by generously giving into the funds of the Domestic and Foreign Missionary Society, the means necessary to the advancement alike of the interest of the Redeemer's kingdom, and the real welfare, the sound prosperity of these United States. The appointment, to which the happy results of the first appointment of the kind, gave strong encouragement, of an additional Missionary Bishop, with the extensive sphere assigned him, affords promise of much increase to the number of those who will actively interest themselves in promoting the cause of Christ, in places, where his name is comparatively little known, and the ordinances of his sanctuary have scarcely at all been yet administered. Let us, I beseech you, not be indifferent to this great interest of the divine glory and human happiness; but on the contrary, gladly do what we can, to make that which may any where, be the moral wilderness, *rejoice*, and the moral desert, *blossom*.

It was gratifying in a very high degree to him who addresses you, to find, at length, the interest of education, as a real and most important interest of religion and the Church, receiving the attention of our clergy and laity assembled in the General Convention. It has always seemed to many, having a sincere concern for the Church, that the oversight of provision for the education of our own youth, under our own auspices, had been vitally injurious. How far it may be too late to redeem what has thus been lost, to that which we consider the interest of truth and piety, in our borders, experience must be had to show. Schools and academies, it is hoped, will soon, under the influence of the sentiment which has manifested itself, be instituted in addition to those already happily in operation; and the wish in which they had their origin, be made good, to incorporate the principles of Christian truth, as the only principles of virtue and happiness, with the whole character of the mind and life, in their growth to maturity. There is still, however, a very prevailing objection among members of our communion, and among them almost alone, to what is termed *sectarian education*. I freely confess, that I think the sentiment erroneous. You cannot now be detained with the argument, which might show it to be so. All the denominations, into which the Christian world has become divided, it must suffice me at present to remark, have long since, practically evinced their sense of the necessity of conforming the minds of their young, by education, to their peculiar principles, in order that their instruction in

religion might be of any permanent avail; and it is time, perhaps, that Protestant Episcopalians should cease *to be afraid, where no fear reasonably is*, of being reproached with the bigotry of being in some degree, consistent. It is time for all, to countenance no more the *liberalizing* away of all the moral influences of education. There is, surely, no bigotry in desiring to transmit to others who are in their generation to follow us, the principles, which we hold ourselves; and I see not how this can be without elementary and academic education, at least not at enmity with those principles. All our Missionary action abroad, that has now any prospect of success, has taken education for its ground. If education is thus recognized as a proper instrument of conversion, may we not recognize its importance as a principle of stability and safety? It may be proper to mention, in connection with this subject, St. Paul's College, on Long Island, in the Diocese of New-York; Washington College, Hartford, in that of Connecticut; the academy which has been instituted by the Bishop of Vermont, at Burlington; and the Episcopal Academy of Raleigh, North-Carolina; as designed to carry into effect the principle, here had in view. The Bishop of New-Jersey has essayed also, with his characteristic energy of zeal in this important department of good; and Kenyon College, Ohio, will claim the confidence of the Church, it is believed, as giving opportunity of religious education, according to the views which are entertained among Protestant Episcopalians, without encroaching on any claim, which Christians of other denominations, may have, to the general advantages of the institution.

Your own committee, appointed at the last Convention, on the motion of a clerical member now absent from the country, "to take such early and efficient measures, as may be deemed expedient, to organize, sustain and control, within the city of Charleston, a school, in which, at approved rates of tuition, the teacher or teachers appointed by the committee, shall instruct his or their pupils, in classical literature, conformably to the standards of faith, worship and practice, recognized as of Christian obligation, by the Protestant Episcopal Church in these United States," have not been able yet to take any steps towards the end of their appointment. The committee, many of whom were absent from the city, have met; but the member of the committee on whose motion their appointment was made, and who was thought to have some distinct plan of proceeding, to propose, not being present, they adjourned without any action on the subject referred to them. So deeply am I impressed with the importance of the subject, and of the necessity of perseverance in the effort to awaken the minds of the members of our communion, in general, to its claims, that I must be permitted to advise the continuance of the same, or the appointment of another committee, with the same or similar instructions. I would hope for some good, as the result of your endeavours in this interesting matter.

The General Theological Seminary of our Church, will be found by the report which will be made to you, from a committee of your own body, to be in need of much assistance in order to its continuing to afford the benefits which have so largely come from it to our communion; and although you have done comparatively well for it, I cannot but hope that you will recommend the measure for its relief, proposed and urged by the Trustees of the Seminary, of an annual sermon,

and collection in all the Churches of the Diocese. The objection I know to such a measure, is, the too great frequency of demands made in this way on congregational benevolence. I would fain hope, that in favour of this important institution, the objection may be waived. And perhaps, unless the exigencies of our institutions can be so provided for in some other way, as to render this unnecessary, the *necessity* will be admitted, as good reason for it; and the ability there may be among us, to meet it, the only rule by which to determine, what, in relation to it, we should do.

Indulge me, brethren, if I seem, on this occasion, to urge the Church's claims on the beneficence of her people, too variously and too much. It seems to me, no longer admissible for any one, who has upon him the public responsibilities of her service, and is really concerned for her good, as seen in the efficacy of her institutions, to be scrupulous to set before her friends and people, the fact of her too ill provided dependence upon them. *They* are not to be supposed likely to complain of the claims of religion and the Church on their ability to give, who will considerately estimate them, nor they who reflect, that in a disposition corresponding with such ability, is the only resource, of interests vitally essential to the happiness of the individual and of society. Religion and the Church must be sustained, in our land, by those who would have them there, at some expense of their temporal substance. They will not be a burden greater than they are able to bear, if all will proportionally share its pressure. They will not be maintained at too dear a price, to any, who will bring the alternative fully under consideration, of being with them, or being without them.

Why should we not even be sanguine, brethren, in the hope that an adequate liberality will yet be exerted, every where, for the Church, in all its interests? Hitherto we are, indeed, continually tempted to lament the necessity, which only such legislation could remove, as the principles of our civil Constitutions would not warrant, of a continually mendicant solicitation of means, seldom successful enough to exempt the Christian name from the reproach of a spirit that is not Christian, and often insufficient to prevent embarrassment and perplexity, discouraging to the most energetic and patient zeal. The obligation of Christians to be, to the Church, in the place of the civil state, by the generous application of their individual resources to its exigences, is not felt; and voluntary beneficence, which, were the sense of Christian obligation rightly entertained, would be almost a misnomer, is content that they shall remain to beg and beg again, a precarious and miserable relief. When we consider the rapidly increasing prosperity of our country, the affluence which is continually crowning individual enterprize, and the lavish expenditure of wealth in every other way, how can we but deplore the so little done for the permanent and honorable maintenance and extension of the sound moral influence, which the real believer in the gospel of the Son of God, knows assuredly, can come, only from the free prevalence of its principles? I would not be understood to underrate, or be insensible to the liberality, which, in some instances, among other denominations of Christian people, and in some, worthy to be gratefully had in honor among ourselves, has been exerted in this noble, this genuinely humane and religious manner. Generous benefactors there have been, of institutions, set up

amongst us, in the name of Christ. The example is, however, slow to take effect ; and still, almost every where throughout our country, except in its populous cities, may be seen a lamentable destitution of means of Christian knowledge and virtue, which only individual beneficence could supply. Still in very many places, the condition of the ministry is that of absolute poverty and too low humiliation. Still it is impracticable to procure the erection of houses of worship where they are needed ; or if, of any, of such as are worthy of their hallowed appropriation. Still must we in vain desire to see, schools and seminaries opened by adequate endowment, where religion and learning may find their well provided nurseries ; and still must we long for a Christian munificence that might neutralize, or in some degree countervail at least, the example of a bequest of millions for the encouragement and promotion, by a liberal gratuity of education, of irreligion and infidelity.

In the conduct of the business of our late General Triennial Convention, I am glad to be authorised to report to you, a happy degree of Christian harmony and concord, uninterruptedly prevalent. To preserve the Church in soundness and stability as it is, was the common desire of all ; and to extend and diffuse more and more, its doctrine, discipline and worship as they are. Some changes were adopted into the code of Canons ; and some alterations of the Constitution proposed, for the determination of the next triennial meeting, and submitted, in the mean time, to the several Dioceses. These last, it may be proper for you to order to be entered on the journal of this Convention, and be continued on that of the next, in order to their being fully known before any action on them will be necessary.

The adoption of the change of the Constitution of the Church, which had been laid over for consideration, from the preceding Convention, by which a Diocese was to be made divisible under certain provisions, was the result of much and anxious consideration, and finally agreed to by a majority of both houses. It was soon followed by the division, already prepared, of the Diocese of New-York, which took place in the happiest manner, without the least interruption of the delightful unity of feeling, so long existing, between the excellent head of that important Diocese and all its members ; and the measure involving so much and so various interest, has been settled and adjusted, in a manner, promising nothing but peace and prosperity to the Church, in a country of exhaustless resource, and great and increasing population.

In the election which has taken place, of a person to exercise the Episcopal office in the new Diocese of New-York, we have an interest as *members of the same body* which it affects, and cannot but find satisfaction, in the choice, which has, with a happy unanimity, fallen on one, so well approved in the Church, for his pious fidelity, his amiable and cultivated manners and deportment, and his *well learned* and well tempered devotion to the principles of Christian truth and order, according to which he has already so eminently labored in the ministry. Less of unanimity than has, on this occasion, been exhibited were in any case, of a similar election, greatly to be deplored. Distraction and strife, must, here, dishonour and otherwise greatly injure the Church. They cannot, too solemnly be deprecated.

Much importance should attach in our minds, to the appointment at this Convention, of a committee, charged with the correction of the Standard Edition of the Prayer Book. Many errors, although not materially affecting the sense of the Church, had crept into many editions; and had been detected even in the Standard Book. They will now all be put away; and it is of importance to guard in all future time, against their re-appearing, or the introduction of others. A corrupted liturgy would open a way to confusion and heresy.

The transactions peculiar to your own Episcopate, from which I may seem to you, I fear, more than enough to have wandered, besides the ordinations above reported, embrace not many particulars. Only one place of worship has been consecrated;—but as that one, was the new edifice erected in the place of our venerable St. Philip's, peculiar interest pertained to the solemnity; and in scarcely any other duty proper to me, could I have found a livelier personal satisfaction, than in this. We have not indeed, had the solemn structure in all its holy and appropriate magnificence, and the associations of so unspeakable interest, inseparable from it, replaced: nor could we expect to have. But with what gratitude and joy should it affect us, that in so short a time after the calamity of the loss of that time-honoured house of God had befallen us, we have been permitted to see another noble structure in its place, perhaps more beautiful than it, receiving a united and happy people, and some accessions to their number, to the worship in which they had been accustomed to delight! There is much due, in our thoughts, when we are adverting to this excellent work, so happily accomplished, to the energetic exertion and enterprize of the Rector of the Parish; who, having promptly adopted the measure, which alone could be thoroughly availing, necessary to the security of the congregation from discouragement and dispersion, in the erection of a temporary place of worship, near the site and almost amidst the ruins of the house they had so loved and revered, then with unsparing application of himself to every thing, on which the success of the purpose depended, soon saw the effect of his exertions, in wise and well conducted arrangements, for the erection of a new edifice on the foundation of the old. A generous interest taken by the community, in general, in the misfortune of his people, gave animation to his spirit, and that of the members of the corporation officially concerned in the work, by placing in the hands of the latter, a large portion of the funds necessary to its accomplishment. Of the respected persons living, who as vestrymen and the building committee, gave their time and labor to this work, I need not say any thing, in commendation of their united and untiring efforts—but as to one whom it pleased God to remove from among us, in the midst of those efforts, yet unfinished, you will indulge me with some expression of the sense I cannot but strongly entertain, of the high value of the part he bore, in originating, encouraging, directing, and carrying forward almost to its completion, this great work of zeal for “the house of our God and the offices thereof.” Chief in the councils of the temporal agencies, necessary to it, he was from the beginning, the wise and judicious framer, or the faithful and patient and indefatigable executor of their plans—and saw his reward in the work almost accomplished, before it became his bitterly painful necessity, to

withhold his hand from it, and prepare himself for the surrender of all earthly interests. God in the abundance of his grace, gave him, we trust, comfort and contentment, under circumstances, naturally bringing with them, but for such help, insuperable reluctance to meet the bidding of death; and while we hope in his behalf, for the divine acceptance, let us bear in mind, with the esteem and honour which they claim, his exemplary virtues in all the domestic and social relations, his numerous habitual acts of kindness and good to his fellow men, and especially his excellent faithfulness, his disinterested, constant and unwearied assiduity and exertion, as treasurer of St. Bartholomew's, and chairman of the Vestry of St. Philip's Parish.

But the affliction of the community and our Church, in the death of the so deservedly lamented William Mason Smith, is not alone that into which, we are, here, called to enter. Two other members of this Convention, at its last meeting, and who, had they been spared, would gladly have been with us now, have been bidden from among us to the grave. The venerable C. J. Colcock, long distinguished for his civil services and virtues, came among us here, as a member of the Church, alive to its interests and honour, and willing and anxious to bear his full part in their promotion. He had for many years exerted a conspicuous influence for the religion of the Redeemer; and in his prominent efficiency in the provision of the increased accommodation, which had become necessary, for members of our Church, at its public worship, by the erection of an additional place for its offices, in this city, gave evidence, of a zeal, worthy of our honourable remembrance. His services here were valuable; and we cannot be insensible to the dispensation, which has forbidden that he should be with us, any more for ever.

The amiable and excellent lay delegate from Prince William's Parish, James Cuthbert, Esq, must also be lamented by you, on your coming together on the business of the Church, as one who bore his part in it, with a pure zeal, with "love unfeigned," with unwearied patience, and the soundest wisdom. For the Parish which he so distinguishingly served as a vestryman, for the congregation and Christian household, of which he was so exemplary and esteemed a member, for the community which he so adorned by his virtues and accomplishments, and so benefited by his energetic, generous services, for the numerous circle of friends, relatives and neighbours, of which he was so greatly the delight, and for the family of which he was the so affectionate, tender, provident, judicious, kind, and truly Christian head and guardian, guide and master, we have reason bitterly to deplore his so early and so sudden death; while we supplicate for them and ourselves, the grace of a submission, that may humbly acknowledge and adore in it, the wise and gracious will of *him*, "who maketh darkness his pavilion," and "thick clouds" the covering of his ways. May we, whether as lay members of this body, or clerical, be like our departed brethren, diligent and faithful "in the work of the Lord, that *at his coming*, we may be *found of him in peace*."

The duty belonging to me by the provisions of the 25th Canon of 1832, has been performed, so far as circumstances would permit. In April, I visited St. Luke's Parish, and held service in one of its churches, otherwise unprovided, and endeavoured to induce the adoption of

measures for the settlement of a minister. St. John's Berkeley was visited in the same month, when I had the satisfaction to find that measures had been taken, for the repair long needed, of the Parish Church, and putting it into a more comfortable and proper condition, than it had yet been restored to, since it was dilapidated in the revolutionary war. St. Helena Church, Beaufort, was also visited, and Sheldon Church, Prince William's Parish. An appointment to visit the Church on St. Helena, Island, unavoidably failed. In June, St. James's Church, James Island, was visited—and in November, the Church at Grahamville,—St. Luke's Parish Church, and St. Edmundsbury Chapel, at Ashepoo: the last mentioned, unofficially; the Rector of it being, at that time, disabled by sickness, and not having been permitted yet to open that Church for divine service, since the return of the healthy season. In December, I visited Trinity Church, Edgefield; Grace Church, Camden; (whose excellent minister has been obliged to take leave of absence on account of ill health, and is still in Europe) St. David's Cheraw, and Trinity Church, Columbia; from members of each of which Churches, I have very cordially to acknowledge great accommodation very kindly extended to me, in order to the accomplishment of my journey of duty. St. Stephen's Church, Pineville, was visited, also, on my way to the city. Let me, once again, take occasion to express before you, the deep sense I have, of the kindness and hospitality, which I have always and every where, without exception, experienced, from my brethren, both clerical and lay, when my duty has carried me to their Churches.

Of the Churches officially visited, Confirmation was administered at St. Helena Church, Beaufort, at St. James', James Island, at the Chapel of the Holy Trinity, Grahamville; at Trinity Church, Edgefield, at St. David's Cheraw, and at Trinity Church, Columbia. The whole number of persons confirmed, much smaller than usual, on account of the omission this year, at the customary season, of the annual Confirmation for the city Churches, is only 47.

The history, condition and character of most of the Churches in the inner parts of the State, are better known to you than those of St. David's Cheraw. The building, occupied by our congregation there, had been unknown as belonging to the number of Episcopal Churches in the State, until 1819. Missionary action set on foot in the first instance, by the "Protestant Episcopal Missionary Society, composed of young men and others," recovered it partially in 1820, to our use; the Rev. Mr. Fowler having been employed in this difficult service; and ministers subsequently employed as Missionaries, by the 'Society for the Advancement of Christianity in South-Carolina, by a prudent and charitable perseverance, soon made the claim to the use of it as our own, to be without further dispute, acknowledged. It has been gradually becoming a more and more interesting station of our Church's ministry; and now considerably improved in its structure, has under excellently faithful pastoral care, one of the most flourishing, devout and happy congregations of the Diocese.

In my report made to you, at the last Convention, of Diocesan visitation duty, there was an omission of an instance of that duty, done, in the preceding summer, at St. Stephen's Church, Edingsville, Edisto Island.

The singular satisfaction had in witnessing the scene of our Church's worship, at that place, and the general influence of a pious and devoted ministry, should not have permitted it to be forgotten, even in the hurry of my preparation to address you.

Of the ministry of our Church, among the slave population, I have nothing at this time to report to you, as the result of personal observation. I have, however, good reason to believe, from the parochial reports of the clergy, that in several places, it continues to be laboriously and judiciously exercised; nor am I forbidden to encourage you to confide in the good effects which it produces. The Missionary stations of this sort of ministry, one on the Wateree, among the plantations of the Messrs. Clarkson, supported chiefly by themselves, and held by the Rev. Mr. Screven, and another, in Prince William's Parish, supported by the combined subscriptions of several proprietors, and held by the Rev. Mr. Webb, are, as yet, not without an influence sufficient to animate to unfaltering perseverance, in the exemplary Christian duty in which they had their origin. The charity which operates in their support, may be the charity that *begins* at home; but it is abundantly shown already, not to be the charity that *ends* there.

I have wearied your attention Brethren, but the many more than usual topics, requiring some remark, have made it unavoidable. I will detain you no longer from the business of the Convention. May we all remember, in proceeding to it, and in all its conduct, that the God, whose glory we would advance by it, would have all things done *in his Church*, to be "things which *make for peace, and things wherewith one may edify another.*" To such things, Brethren, may we all have grace given us, with a real fidelity to devote ourselves "while it is day, that when the night cometh" it may find us doing "what our hand had found to do," of God's appointed work, in the manner which shall make us his recognized and approved servants, whom he will bid to enter into his joy forever.

N. BOWEN.

Thursday, February 8th, 1839.

The Convention met pursuant to adjournment. Morning Prayer was read by the Rev. P. J. Shand, and a sermon preached by the Rev. A. W. Marshall.

A quorum of Churches was present.

The following persons having presented satisfactory testimonials of Lay Delegation, took their seats in the Convention.

St. Philip's, Charleston,—Edward M'Crary.

St. Pauls, Radcliffeboro,' Charleston,—Robert Martin, Samuel Wragg, and J. Dickson.

St. John's, Colleton,—Rev. P. T. Gervais, *Delegate*, Richard LaRoche.

Holy Trinity, Grahamville,—F. J. M'Carthy.

St. James, James Island,—John Rivers.

St. Luke's Parish,—A. G. Verdier.

Rev. A. W. Marshall, Rector of *St. David's, Cheraw*, appeared and took his seat.

The Committee appointed yesterday, to report the unfinished business of the last Convention, and to recommend a method of disposing of the same, presented the following report :

The Committee on the unfinished business of the last Convention respectfully report:

That they have examined the Journal of 1838, and find the following subjects within the scope of the duty assigned to them.—

On pages 11 and 12 of the Journal, are three proposed amendments of the Constitution.

1st. By the Rev. E. Philips. *Resolved*, To amend the 2d Article of the Constitution, by inserting in the fourth line, after the word elected, the words "for each Annual Convention;" and striking out of the fifth line, the words, "twelve months," to insert, "to serve until the next time of election," so that the whole clause will read as follows: "the Delegates to be elected for every Annual Convention, in such manner, time and numbers, as each Church shall deem proper, to serve until the next time of election.

2d, By the Rev. W. H. Barnwell. *Resolved*, To amend the 4th Article, by striking out the words "with the exception of the right to vote," after the word "Constitution."

3d, By the Rev. T. J. Young. *Resolved*, To amend the 1st Article of the Constitution, so as to make a quorum for business consist of "fifteen," instead of "seven" Churches.

The Committee recommend that the proposed amendments be laid on the table, and that a committee of — Clergymen and — Laymen be appointed, (of which the Bishop is requested to be the Chairman) to inquire whether any, and if any, what alterations of the Constitution are requisite, and to report to the next Convention.

Reports are due from the following Committees :

1st. The Committee on the establishment of an Episcopal School. (page 38, Journal 1838.)

2d. The Continued Committee, on the property in vacant Parishes. (page 39, Journal 1838—page 8, Journal 1837—page 40, Journal 1836.)

3d. The Continued Committee on the increase of the Bishop's Permanent Fund. (page 39, Journal 1838—pages 7 and 8, Journal 1837—pages 19, 39 and 40 Journal 1836.

All which is respectfully submitted

In behalf of the Committee,

THOMAS JOHN YOUNG, *Chairman*.

On motion, the Convention proceeded to consider separately, each particular embraced in the recommendation of the Committee.

On motion, *Resolved*, That the amendments to the Constitution, under consideration, be not laid on the table.

On motion, *Resolved*, That a Committee be appointed for the purpose proposed, to consist of 3 Clergymen, and 4 Laymen, to be appointed at the leisure of the Chair, and that the Bishop be requested to act as its Chairman.

On motion, *Resolved*, That the aforesaid amendments be referred to said Committee.—The Committee are,

Rev. P. T. Gervais, Rev. Dr. Gadsden, Rev. T. J. Young,
Samuel Wragg, Alard H. Belin, James L. Petigru, Russell Middleton.

Reports from the Parishes having been presented to the Bishop, were read by the Secretary as follows :

Christ Church, Wilton.

Rev. J. H. Fowles, Rector.

Baptisms—8 colored adults ; 3 white children ; 4 colored do ; total 15. Burials, 2 white children ; Communicants, 22 white ; 15 colored ; total 37. Families, 15 white ; colored unknown. No. of Sundays, 25.

REMARKS.—The Rector, besides the usual morning service, for his whole flock, continues to open the Church in the evening, specially for the instruction of the colored people ; at which time, they are taught, orally, the answers of the congregation in our morning prayer. And he is happy to state, that many, by their progress, promise soon to join correctly in all responses with the white congregation, excepting the psalms of the day. And, he intends, shortly, to teach them one of the selections in the same way.

The labor has been much alleviated by the evident interest and attention of his pupils, (especially the communicants,) and by their remarkably retentive memories. He has contributed to engage their attention and promote success, by breaking the tedious monotony of repetition, with due explanations and praise of the different parts of the service, and by singing occasionally a stanza of some hymn ; likewise by persuading them to repeat frequently to themselves, during the week, the portions assigned, and to assist each other's recollection.

The Rector is encouraged in these labors by the evident growth in grace and spiritual knowledge of a few ; and expresses his present conviction, that it is the duty of the minister of the parish, as soon as arrangements can be made, to remain throughout the year for the benefit of this class.

The system of monthly offerings for Missionary purposes, has been abandoned, and that of individual annual pledges substituted. The contributions and donations amounted to \$166, for the year 1838, with the prospect of considerable increase under the new system in 1839.

St Paul's Church, Pendleton.

The Rev. William T. Potter, Rector.

Catton Hall, Feb. 1st, 1839.

Rt. Rev. and dear Sir:—The tabular form has not been received, owing to my absence from Pendleton, and I take this mode of giving

some account of my ministerial acts. I baptised 5 infants, performed the marriage service twice ; no funerals, and there was little if any variation as respects the Sunday-School Teachers and Scholars. I preached twice on each Lord's Day, and 'once every Friday, and examined the children the last Sunday in the month on the Church Catechism. The state of the parish, may be considered prosperous. My services were, from April until December, when leave of absence was granted me by the congregation, since then I have by the Bishop's ~~appointment~~, assisted Mr. Delavaux in supplying the pulpit at Ashepoo.

St. Bartholomew's Parish.

The Rev. F. P. Delavaux, Rector.

Baptisms—5 white children. Burials—6 white. Communicants, 73 white ; 8 colored ; total, 81. Non-communicants, 37 white. Families, 62 white. Children catechised every Sunday during the summer. Sunday-School Teachers, 4 white ; Scholars, 24. Public worship at Ashepoo, 20 Sundays ; 2 other days ; at Walterboro', 32 Sundays ; total 86.

Trinity Church, Edisto.

The Rev. C. E. Leverett, Rector.

Baptisms—7 white children. Marriages, 2 white. Burials, 3 white. Communicants, 40 white ; 8 colored ; total, 48. Non-communicants, 38 white ; Children under 14, 78 white. Families, 25. Children catechised, 5. Sunday-School Teachers, 7 ; Scholars, 42. Public worship at Trinity Church, 25 Sundays ; 1 other day ; St. Stephen's Chapel, 41 Sundays ; 17 other days ; total, 84.

REMARKS.—The condition of this Church, varies in no essential respects from the representation made of it the previous year. Spiritually, we have not had so much to cheer us as in times past, for but one individual, has openly assumed the obligations of religion.

In Missionary matters, this Church has somewhat improved. After a proper trial of the suggested plan of " Church offering," and finding it far from answering its end, the minister at the commencement of the last summer, addressed a pastoral letter to his people, which resulted in his obtaining pledges and subscriptions from different families to the amount of some *three hundred dollars*. When, therefore, he compares this with the collections for Missionary purposes, received about three years since, *twenty-five dollars*, when the subject was *first* brought to their notice, he is led to thank God, that his labours are not wholly in vain, and to hope that his people, able as they are, for the most part, will, while for the glorious Gospel, they give of their abundance, also be made partakers of its everlasting consolations.

St. John's, Colleton.

The Rev. Thomas John Young, Rector.

Baptisms—56 colored adults ; 14 white, 3 colored children ; total, 73. Marriages, 2 white. Burials, 5 white ; 3 colored ; total, 8. Communicants, 49 white ; 209 colored ; total, 258. Non-commu-

nicants, 47 white; about 250 colored; total, 297; Children under 14, 81 white; number of colored not known. Families, 36. Number of colored, not known. Children catechised 4 Sundays, 21. Number of Teachers in the Sunday-School, 5. Number of Scholars, 25 white; 200 colored; total, 225. Public worship held in St. John's Church, 35 Sundays; 2 other days. At Rockville, 13 Sundays; 14 other days. Whole number of times, 104.

REMARKS.—During the past year, there has been an addition to the communion of one hundred and fourteen persons; 8 white and 106 colored. Four of the white communicants have removed from the Parish. One of the white, and four of the colored have died. Eleven colored communicants have been suspended. two of whom have been restored.

The conduct of the colored communicants generally, has been such as to warrant the hope that religion has produced happy results among them. The galleries in the Church for their accommodation have been completed, and are generally filled.

The following sums have been contributed by the congregation during the year.

For Missionary purposes, - - - - -	\$235 25
Monthly Church offerings of colored congregation, - -	15 27 $\frac{1}{2}$
Weekly contribution of children of the Sunday School, -	49 18 $\frac{3}{4}$
Additional subscription for erection of Church at Rockville, 100 00	
	<hr/>
	\$399 81 $\frac{1}{4}$

The contribution of \$50, to the Bishop's Common Fund, has been paid.

It is expected that the Chapel at Rockville, (the summer residence of the inhabitants of this parish) will be built in time for our summer services.

Prince William's Parish.

The Rev. Stephen Elliott, Sen.

Baptisms—8 adults, colored; 7 white children; total, 15. Burials, 2 white; 1 colored; total, 3. Communicants, 23 white: 10 colored; total 33. Non-communicants, 25. Children under 14, 40. Families, 20. Sunday-School Teachers, 6. Scholars, 25 white. Public worship at Sheldon Church, 22 Sundays; 2 other days. Sheldon Chapel, 28 Sundays; 20 other days; total 85.

REMARKS.—The Parish Church has undergone, during the year, complete repair in its interior, at an expense of \$1,700. It is now neat and comfortable. The congregations have increased considerably, and listen with attention to the word of God. We have been visited during the year with afflictive dispensations from the hand of the Lord, and the hope is indulged, that the people will learn righteousness under the combined influence of mercy and judgment.

The plan of monthly collections for Missionary purposes has been abandoned, as inexpedient and inefficient. The congregation pledges itself to contribute 500 dollars at Easter, to be distributed between the two committees. About 500 dollars have been previously given for this purpose.

Claremont Parish,

The Rev. A. L. Converse, Rector.

Baptisms—5 white children. Marriages, 3 white. Communicants, 22 white; 26 colored; total, 48. Non-communicants, 43. Children under 14, 45. Families, 26. Children catechised 8 days. Public worship at Claremont, 33 Sundays, 3 other days, total 36.

REMARKS.—There has been no very material change in the condition of this Parish, since my last report. The holy sacrament has been administered regularly on the first Lord's day in every other month, except during my absence in attending the General Convention; when the Rev. C. P. Elliott very kindly officiated once in my stead. I have cause to rejoice in the interest manifested by the colored people in the catechism, which was prepared for their benefit; and to hope that the use and explanation of it may not only, (by God's blessing) continue to be gratifying to their pious feelings, but may tend to their spiritual improvement,—their growth in grace and in the knowledge of our common Lord and Saviour Jesus Christ. We of this Parish, have also abundant reason to be thankful to God, that, in His gracious providence, He has seen fit to except us entirely from the visitation of *death*, through the year that is past:

St. Helena Church, Beaufort.

The Rev. Joseph R. Walker, Rector.

Baptisms—1 white adult; 10 children; total, 11. Marriages, 4 white, 1 colored; total, 5. Burials, 5. Communicants, 114, white: 32 colored; total, 146. Non-communicants, 60. Children under 14, 145. Families, 52. Confirmed by the Bishop, 12 white; Sunday-School Teachers, 12 white; 6 colored; total 18. Scholars, 70 white; 130 colored; total, 200. Public worship, 52 Sundays; 60 other days; total, 164.

Prince George's Parish, Winyaw.

The Rev. P. Trapier Keith, Rector.

Baptisms—5 white children; 1 colored; total, 6. Marriages, 5 white, 1 colored; total, 6. Burials, 7. Communicants, 50 white; 17 colored; total, 67. Non-communicants, about 45. Children under 14, about 50; Families, 38 white. Children catechised 10 days. Sunday-School Teachers, 4; Scholars, 20. Public worship at the Church in Georgetown, about 30 Sundays; about 30 other days.

REMARKS.—Three families have removed, and two been dispersed by the death of their heads. The Rector was absent from the Parish about five months, and the services were therefore fewer than usual.

St. Luke's Parish.

The Rev. Thomas C. Dupont, Visitor.

Baptisms—1 white infant. Marriages, 2 white. Public worship at the Bluff, 1; 2 at St. Luke's Parish, once when the Bishop visited the Parish in November.

Church of the Holy Trinity, Grahamville.

The Rev. Thomas C. Dupont, Rector.

Baptisms—1 white adult; 5 colored; total, 6. 1 white child, 6 colored children; total, 7. Marriages, 3 white; 1 colored; total 4. Burials, 7. Communicants, 24 white; 45 colored; total, 69. Non-communicants, 33 white; colored not known. Children under 14, 38 white; colored not known. Families, 21 white; colored not known. Children catechised on three days, 7; Confirmed by the Bishop, 2 white; 9 colored; total, 11. Sunday-School Teachers, 5 white; 5 colored; Scholars, white, no register kept; colored, greatest number, 144; average, 56. Public worship at the Church of the Holy Trinity, 44 Sundays; 18 other days, total, 62; On plantation, 14; in colored Sunday-School, 33.

REMARKS.—During the year, four white, and five colored persons, have been added to the communion. Of the white communicants, reported at the last Convention, three have died, one removed, and three withdrawn from the communion. Of the colored communicants reported at the last Convention, two have removed from the parish. Of the number of families reported last year, two have removed, and one was lost in the Pulaski. To the remainder, two have been added, leaving the number as reported.

The Rector thanks God, that during the present year, 1838, the *out-breakings* of worldliness and ungodliness, have not been as great in his Parish, as they were last year. This has been occasioned, he hopes, in some degree, by the increased influence of the divine word, but much more, he believes, by the afflictive dispensations of the Almighty, with which his parish has been visited. His heart's desire and prayer for his charge is, that the Lord may bring them to a saving "knowledge of the truth as it is in Jesus," even should it require the severest chastenings of his rod to effect it.

During the year, there has been subscribed by individual members, of the congregation, \$114 31 $\frac{1}{4}$, for Missions in the United States, \$50 for Missions in South-Carolina, \$116 18 $\frac{3}{4}$ for Foreign Missions, and \$28 for the General Theological Seminary.—Total, \$308 50. In addition to this, the Ladies' Societies will, when their funds are collected, have \$150, for Foreign, and \$40 for Domestic Missions, as the proceeds of their pious industry the year past.

The upper part of the Parish of St. Johns, Berkeley, and St. Stephens.

The Rev. D. J. Campbell, Minister.

Baptisms—8 white children. Marriages, 1 white. Burials, 5 white. Communicants, 49 white; 2 colored; total, 51. Non-communicants, 57 white. Families, 34 white. Public worship at Pineville, 14 Sundays, 1 other day. Black Oak, 10 Sundays, 1 other day. The Rocks, 10 Sundays, once on 3 other days; total, 37.

REMARKS.—My public duties were again suspended from the last of June, to the first of November; since which time, public worship has been generally well attended.

Forty dollars, collected in the spring, for charity and contribution to

the public institutions of the Church, was applied to the Bishop's Permanent Fund, the Theological Seminary, the Episcopal Society, and Foreign Missions.

Trinity Church, Society Hill.

The Rev. John Burke, Rector.

Baptisms—2 white children; 5 colored. Families, 9; Communicants, 12; Children under 14, 11; The holy communion administered six times. Divine service performed nearly all the Sundays, once though by a Lay-Reader.

The record of the Rev. Mr. Wheeler, late Rector, has furnished the data of the above report.

A fortnight only, in charge of this little flock, the present incumbent has nothing to add, save the expression of a hope, that it will continue to exhibit the same respect for religion, the same union, liberality and piety in its principal members, as under the ministry of his highly esteemed predecessor.

Grace Church, Sullivan's Island.

The Rev. F. H. Rutledge, Rector.

Baptisms—3 colored adults; 6 white children; 2 colored; total, 11. Marriage, 1. Burials, 20 white; 4 colored; total, 24. Communicants, 20; colored, 10; total, 30. Non-communicants and children under 14, not ascertained. Families, 25. Public worship at Grace Church, 21 Sundays.

St. David's Parish, Cheraw.

The Rev. Alexander W. Marshall, Rector.

Baptisms—1 white adult; 5 white children; 3 colored; total, 9. Marriages, 1 white; 3 colored; total, 4. Communicants, 27 white; 2 colored; total, 29. Non-communicants, 24; colored, uncertain. Children under 14, 52 white; colored, uncertain. Families, 24 white. Children catechised on the first Sunday of every month. Confirmed by the Bishop, 5 white. Sunday-School Teachers, 5. Scholars, 24 white, colored uncertain. Divine service has been held twice on every Sunday, and once on two other days.

REMARKS.—The communion has been administered on the first Sunday of every month. Our congregation has lost lately through emigration to the West, two worthy families, and six communicants. There are prospects of others leaving for the West. Collections have been made for Missionary purposes, on the second Sunday of every month.

The ladies of the congregation continue to manifest much zeal in raising funds through their industry, for the benefit of the Church.

The Parish Library has been increased by the usual number of books. The Rector takes this opportunity to mention, that he has had the negroes of two plantations under his special care, and expects to have charge of another plantation. We humbly trust that the families of our

communion without exception, will be forcibly impressed with the importance of having their domestics religiously instructed.

St. Peter's Church, Charleston.

The Rev. William H. Barnwell, Rector.

Baptisms—16 white children. Marriages, 6 white ; 2 colored ; total, 8. Burials, 27 white ; 2 colored ; total, 29. Communicants, 152 white ; 15 colored ; total, 167. Non-communicants, 180 white ; 70 colored ; total, 250. Children under 14, 177 white ; 42 colored ; Families, 126 white ; 42 colored ; total, 168. Children catechised 5 days, 40 white ; Sunday-School Teachers, 14 white ; 8 colored ; total, 22 ; Scholars, 100 white ; 110 colored ; total, 210. Public worship, 52 Sundays ; 60 other days ; total, 195.

REMARKS.—Many of the burials were of strangers. Up to the 1st of January, the number of deaths in the congregation was unusually small. Since then we have cause to lament the death of Judge Colcock, the chairman of our vestry, and one of the founders of our congregation. But “our loss is his gain.” He died as he had long lived, in the faith of Christ Jesus, and we trust “resteth in peace.” All our pews below, and half above are taken. Our Sunday-Schools, and particularly that for colored persons, declined much during the late epidemic, and has not yet regained its loss.

Our contributions to Missions, have been comparatively liberal, though nothing to what the importance of the object demands. Several for whose spiritual welfare their pastor has been long and deeply anxious have come to the table of the Lord, for the first time, but, too many others seem careless of their precious souls, and his prayer has been still is and will he trusts ever be,—“O Lord revive thy work.”

Prince William's Parish.

The Rev. B. C. Webb, Missionary to colored people.

Baptisms—93 adults ; 34 children ; total, 127.

Before the baptism of adults, they were put on probation, whose duration was regulated according to previous habits, character and progress in religious knowledge. The qualifications demanded and required of each candidate, were, change of heart by the Holy Spirit, repentance towards God, faith in the Lord Jesus Christ, and a full and settled purpose, to serve the Lord in holiness of heart and life. Candidates for the holy ordinance, received special instruction about its nature and design, and also, about the duties and privileges of the baptised. They were frequently conversed with and examined, concerning their spiritual state. But I have to regret, that I was not able to afford them more religious instruction, from want of time and opportunity.

A *Catechist* is much needed, to aid me in this part of my work, and he also would be of great use to me, in all other departments. The children baptised are the offspring of members of the Church, because for such alone could fit and proper sponsors be produced.

Communicants, 82 received. Since, 1 has died. Of the number re-

ceived 9 were members of other denominations. For this solemn ordinance candidates were prepared by instruction, conversation and prayer; and before admitted, were kept on probation for the sake of caution. Some of the baptized are now on probation. I have had no occasion as yet, of exercising Church-discipline on any communicant. That this will be always the case, I have no right to expect; for backsliders have ever been in the Church of Christ and will continue to be. And all things considered, we have no just grounds for expecting any thing else among colored members of the Church, but frequent backslidings. But facts prove this is not so. The piety of many, though not intelligent, and mixed with superstitious notions and practices, is genuine, vital and enduring. The Lord's Supper administered twice.

Burials, 3. Marriage—I have not yet been called on to marry any who were not previously acknowledged as man and wife. But all acknowledged husbands and wives, whose marriages had never been duly solemnised, were required to make publicly the marriage vow, before admission into the Church. This was done to inculcate proper views of the marriage state, and it has become a fixed rule of the Mission.

Places of worship, 4. Divine service appointed for each, every other Sunday, being conducted at two places the same day. On the plantation where I reside, a weekly lecture was held during the spring, and a similar service was conducted at the summer residence of the late Col. Cuthbert, during the summer and autumn. According to this arrangement, divine worship was regularly held, but with some interruptions. These places of worship are located within the precincts of plantations, and at some distance from each other; the shortest being six or seven miles. The people in general regularly attend; doubtless, some do not do so, and it may be, a few of them do not attend at all. But this state of things is to be expected; we find it so among the whites. Those who attend, with *very few* exceptions, give fixed attention to the word preached, and receive it with docility and gladness. In an accommodated manner, our liturgy has been used. From my observation and experience, I am induced to entertain the opinion, that a liturgy adapted to our colored people is greatly needed, to enable them to worship with "the understanding and the spirit." I am sorry to report no Church-building has yet been erected for the mission.

People in charge,—Adults and children, about 230. Of the adults, some have been baptized, Presbyterians and Methodists, but all are under my charge as Missionary Pastor. Children catechised, about 150. They learn well; some rapidly; catechised in the week, once a fortnight; but at my winter residence, three or four times in the week, and on every Sunday. In this, Mrs. Webb, was and is my helper. All instruction conducted orally.

GENERAL REMARKS.—Owing to outward circumstances, with which I had nothing to do, I did not enter upon my labours till the 18th of March last. When I began, there was but one man, a member of our communion, and I know not, if another individual could have been found, in the least predisposed towards our Church. "According to the hand of my God upon me" my labours have been blessed, far above my expectations. Whether the fruit, I have reaped, be genuine or false, time must prove

and the judgment day declare. For past success, thanking God and from it taking courage, I feel anxiously willing to go on and press forward in my missionary labors—in “preaching Jesus,” to our Domestic Heathen; many of whom are perishing for lack of gospel knowledge, and all of whom believing, the Gospel can become “the power of God unto salvation.”

St. Paul's Stono, and St. Paul's Church, Summerville.

The Rev. Philip Gadsden, Rector.

Baptisms—3 white children. Marriages, 3 white. Burials, 5 white, Communicants, 16 white. Non-communicants, 30. Children under 14, 24 white. Families, 18 white. Children catechised on the Sundays, in the Village Church, 8. Public worship at St. Paul's, Stono, and at St. Paul's Summerville.

REMARKS.—Divine service is held in the village Church on every Sunday, morning and afternoon, from the 2d Sunday in May, until the 1st Sunday in November. During the other parts of the year, service is held alternately in the Parish Church of St Paul's, Stono, and in the Summerville Church.

The Rector regrets to have to say, that the Parish Church has been a great sufferer from the late fire in Charleston, having lost the larger portion of its funds which were vested in the Union Insurance Office. This is the most to be regretted, as the parish is much reduced at present, and there is little inclination we fear, and less ability to make exertions equal to the necessity of the case.

St. Mark's Parish, Clarendon.

The Rev. Charles P. Elliott, Rector.

Baptisms—8 white children. Marriages, 3 white. Burials, 3 white, Communicants, 25. Non-communicants, 59. Families, 26. Children under 14, about 36. Children catechised on Sundays, 29. Sunday-School Teachers, 5; Scholars, 29. Public worship held in St. Mark's Chapel, (and in the Academy while Chapel was under repair,) 47 Sundays, and on other days at the parsonage house, 35. Whole number of times officiated through the year, 130.

REMARKS.—No material changes having taken place since my last report. The parish continues in a sound and prosperous condition temporally. And its spiritual state which had deteriorated, has improved in some measure. A ladies Working Society has been established, the proceeds of which, are in the first place, to be applied to the purchase of an organ. St. Mark's Chapel has been considerably enlarged and improved. Two side galleries for the accommodation of the colored people have been erected; a Vestry-room, and an elegant portico. And the Church has been newly plastered and painted, and a tablet bearing a suitable inscription, to the memory of the late Charles Richardson, Esqr., the donor of the Church, is about to be put up in the interior of the building; and as a place of public worship, it is fully adequate to

the wants of the parish. The Parochial and Sunday-School libraries have both received additional books. The system of monthly contributions for Missionary purposes, has failed here, and that of annual contributions has been substituted, which has succeeded infinitely better. According to this method, a sermon is preached upon the subject of Missions once in each year, and subscription papers presented soon after to all persons who are disposed to contribute to the Missionary cause; the sums to be paid at the time of subscribing, or by the close of the year. And by this method, the amount collected here for 1838, has more than trebled the amounts collected for the two preceeding years. Upon the whole, a review of the spiritual and temporal concerns of the parish, for the year, affords abundant cause of gratitude and praise to our blessed Redeemer.

St. Andrew's Parish.

The Rev. J. Stuart Hanckel, Rector.

Communicants—17 white. Non-communicants, 54 white. Children under 14, 21 white. Families, 29 white. Public worship at St Andrew's.

REMARKS.—The minister of this parish, entered on the discharge of his duties the last Sunday in November, and since then, divine service has been performed on every Lord's Day in the Parish Church. After every such service, some time has been spent in the further instruction of the colored part of the congregation. He also officiates on Sunday afternoon, to a colored congregation on one or other of the estates in the Parish, and devotes one afternoon of every week to the instruction of the colored children.

St. Philip's Parish, Charleston.

The Rev. C. E. Gadsden, D. D. Rector,
The Rev. A. Kaufman, Assistant Minister.

Baptisms—1 white adult; 2 colored; total, 3. Children, 26 white; 35 colored; total, 61. Marriages, 14 white; 18 colored; total, 32. Burials, 117 white; 28 colored; total, 145. Communicants, 317 white; about 150 colored; total, 467. Non-communicants, 318 white; colored not ascertained. Children under 14, 291 white; colored not ascertained. Families, 279 white; colored not ascertained. Children catechised on 26 days, 80 white; 25 colored; total 105. Sunday-School Teachers, 19 white; 14 colored; total, 33. Scholars, 126 white; 190 colored; total, 316. Public worship at St. Philip's, 52 Sundays; 85 other days; total, 197.

REMARKS.—*Catechising*.—The number of the days for catechising the children, has been fewer during this year, than in preceding years, in consequence of the epidemic of the last summer and autumn. Lectures on the Church Catechism have been commenced, and will be continued, in conformity to the 28th Canon.

Fast festival and prayer days.—Service was held on all the fast and festival days, and on all the Fridays in the year, without an exception although on some occasions when sickness prevailed, and the weather

was unpleasant, the persons who attended were very few. There were sermons only on the principal fast and festival days.

Libraries.—The "Parish Library," open without charge to any member of the congregation, we regret to have to say, is not much used; although in it are works which might be profitably studied. It contains books and pamphlets about 616, of which 5 or 6 have been added during the year. The "Sunday-School Library," books are taken out by the children, and we hope are read with advantage. It contains about 142, of which 15 or 16 have been added during the year.

Charity.—The religious societies (6 in number) connected with this Diocese, or this congregation, and the "Gospel Messenger," the common object of all, which is "the advancement of christianity, have several contributors in this congregation. A collection was made for the sufferers by fire, amounting to about \$230, and another for the poor and the stranger visited by the epidemic, amounting to more than \$330. The amount applied to various charites by the Gregoie Society was \$360. There were collections on each communion day for the poor, and on the second Sunday of each month for Missions. The amount divided between Diocesan, Domestic and Foreign Missions, was \$551. One explanation of the smallness of the return for Missions, is, that individuals among us have given to the same purpose by other agents than the ministers of this congregation. Another explanation is the cost (exceeding \$75,000) of our new Church. Under a sense of gratitude for the happy accomplishment of this great work, with the acknowledged ability that exists, and by the effect of personal application, which will be made, the hope is indulged that during the present year, large contributions will be made to the Missionary object, and to what we consider as identified with it, though we particularly name it, the "Theological Seminary," which might be appropriately called our school for Missionaries.

Miscellaneous.—The quota, (\$250) of this Church for the support of the Episcopal office, has been paid. No one of this congregation has been confirmed during the year, in consequence of the epidemic at the session in which confirmation has usually been administered in the city. It will be observed that the number of burials this year was unusually large, being at least twice as many as in former years, the greater part however were strangers. With gratitude to a merciful providence, and to his agents for their contributions and services, and in particular to the late chairman of the Vestry, (whose death is a calamity to our Church,) and to the chairman of the Building Committee; we here record that our new Church is commodious, appropriately arranged and elegant. It was consecrated in November last; 7 ministers of the Diocese being present and assisting.

All Saints, Waccamaw.

The Rev. Alexander Glennie, Rector.

Baptisms—3 colored adults; 4 white children; 21 colored do.; total, 28. Marriages, 1 white. Burials, 2 white; 3 colored; total, 5. Communicants, 28 white; 33 colored; total, 61. Non-communicants, 20.

Children under 14, 59. Families, 18. Children catechised, 16 white; 160 colored; total, 176. Sunday-School Teachets, 1 white. Scholars, 19 white. Public worship at the Upper Church, 15 Sundays; 3 other days; at the Lower Church, 12 Sundays; at the Summer Retreat, mornings, 21; afternoons, 10; total, 61.

REMARKS.—The plan of weekly offerings continues in successful operation, and during the year the sum of \$171 87½, was collected for Missionary purposes, which was forwarded for the Domestic Committee.

The Rector continues to devote a portion of his time to the religious instruction of the negroes on 10 plantations, visiting each once a fortnight, during the winter and spring months. On these occasions he catechises both the adults and children, and many have thus been made acquainted understandingly with much of our Church Catechism. The congregations are generally large and very attentive. Divine service held for the benefit of the negroes, 120 times.

Christ Church Parish.

The Rev. Andrew Fowler, Rector.

Burials—3. Communicants, 16. Families, 12. Children catechised, 12. Number of days, 120. Teacher, only one. Church, 1. Chapel, 1.

REMARKS.—The public service was performed in the mother Church, when the weather would permit, from the 1st of January to the 1st of June, 1838; and again, from the first Sunday in Advent to the close of that year. The congregation small, but respectable and devout. More might have attended, if they would, but some live at so great a distance from the Church, that, in the winter season, it is inconvenient for them to assemble with us. The Church itself is in excellent repair, and equal in appearance to any one in the country villages of South-Carolina. Public worship was performed in the Chapel, at Mount Pleasant, in the months of June and July; after which, the Rector was absent until the middle of November. The Sunday-School was taught by John Hamlin, Esq., whose attention to the instruction of the children deserves praise. Few as we are in number, yet we have some who call themselves members of our religious denomination that are like Jacob's son Reuben, *unstable as water*.

Being now above 78, the Rector cannot be expected to continue his ministerial labours much longer. At present, he attends his Church every Lord's day, and performs the whole service without finding fault with the length of it. What makes the Rector's duty easy here, in reading the prayers of the Church, is in some measure owing to the punctual observance of the Laity in responding aloud. He thanks God that he has but few *mute* members among his people: but few who are ashamed, that their *mouths should show forth the praise of God*, and call upon him aloud for mercy.

St. John's Parish, Berkeley.

The Rev. Edward Thomas, Rector.

Baptisms—13 colored adults ; 5 white children ; 2 colored, do. ; total, 20. Marriage 1 white. Burials, 3 white. Communicants, 56 white ; 38 colored ; total, 94. Non-communicants, 64. Children under 14, 97 white. Sunday-School Teachers, 4 white. Scholars, 19 white ; 20 colored ; total, 39. Public worship at Biggin Church, 12 Sundays ; 1 other day. Strawberry, 12 Sundays ; Whiteville and Cordesville, 22 Sundays ; total, 60.

REMARKS.—The Rector was obliged to absent himself from the Parish, on account of ill health, during the latter part of summer and the beginning of winter. On this account, no report is made of catechetical instruction. For the same reason, some interruption took place in the stated services on plantations ; though some of them were occasionally visited, and not only the usual evening services was held for the colored people, but their children were previously collected and catechised. The quota of this Parish, to "the Bishop's Common Fund," for the present year, has been paid ; and the hope is indulged, that hereafter no failure will occur.

St. James' Parish, James Island.

The Rev. Cranmore Wallace, Rector.

Baptisms—2 white children. Burials, 4 white. Communicants, 11 white ; 2 colored ; total, 13. Non-communicants, 28 white ; colored not known. Children under 14, 21 white ; colored unknown. Families 9 white ; colored not known. Confirmed by the Bishop, 4 white. Public worship in St. James' 24 Sundays ; 1 other day. Episcopal Chapel, at Johnsonville, 11 Sundays ; total, 36.

REMARKS.—The state of this Parish remains much the same as previously reported. A beginning has been made towards a permanent fund, for the future use of the Church, secured by bonds of the donors, and a piece of land was left by will of the late J. B. Harby, Esq., to become the property of the Church, on the decease of the present occupant. The small number of children, part of them being at school most of the year in Charleston, prevents both the holding of a Sunday-School and the practice of public catechising. I was absent from my duties in the Parish nearly three months, during the prevalence of sickness in Charleston, and officiating as temporary assistant at St. Philip's, which, with the occasional interruptions from bad weather, will account for service being held in this Parish so few Sundays.

Wateree Mission.

The Rev. N. B. Screven, Missionary.

Baptisms—6 colored adults. 6 white children ; total, 12. Marriages, 1 white : 4 colored ; total 5. Burials, 6 white. Communicants, 9 white ; 97 colored ; total, 106. Non-communicants, about 28 white ; about 400 colored ; total, 428. Children under 14, 22 white ; about 102 colored ;

total, 124. Families, 5 white ; colored unknown. Children catechised 75 week days. Sunday-School Teachers, 4 white. Scholars, 12 white; 58 colored week Scholars ; total, 70. Public worship at Wateree Chapel 40 Sundays ; 1 other day. Watts's House, 13 times. Taylor's House, 7 times ; total, 61. Services on plantations, 36 Sundays ; Catechised colored adults, 76 week days.

REMARKS.—In consequence of bad weather and a necessary absence of near three months, the work on this mission has been very much interrupted. We have, nevertheless, great cause of thankfulness, for the many benefits we have received from the Lord of the harvest. Whilst I was away, the Sunday services of the chapel were conducted by a resident layman, who with much zeal persevered through every difficulty. During the year, appointments were extended to parts of the country where the Gospel in the Church was unknown, and we indulged the hope, that should the means of erecting an edifice be furnished, our communion on the Wateree would be much increased. Our Chapel is too far from the neighbourhood to which we allude ; the people are not able to keep horses to ride, and being 15 or 20 miles off they consider it too far to walk. At the Chapel and two of the plantations, collections were made for Foreign missions ; and of the amount received \$10 being contributed by the negroes, were specially appropriated to the African Mission—the cause of the Heathen is very interesting both to the white and colored people. On Sunday, the 1st of July, by the request of a committee, I officiated in Grace Church, Camden, and was much gratified with the attention to the services, and the Christian kindness of the brethren of that congregation. Agreeable to their wishes, I should have been with them several times, but my own feeble health and that of my family prevented me. We trust that Gospel principles are operating well among the negroes ; our anxieties in this particular are very great, and at times we are much cast down.

Of those that have been added to the Church, four have been repelled, leaving the greatest number as is stated in the tabular form ; some have also been suspended, but are now reinstated. Sin and ignorance is struggling hard against righteousness and true holiness ; but we do not despair of seeing this once benighted people “ shine forth as the sun in the kingdom of their Father.”

The Sunday-School for white children is languishing ; this is doubtless owing to the absence of the Missionary and constant teachers together with the laborious habits of the people ; of late, however, we have been cheered by accessions to the School. In every department, we humbly pray, always to trust in him, whose work, whose power, whose glory it is, and who has promised that we shall reap if we faint not.

St. Paul's Church, Radcliffeboro.

The Rev. Christian Hanckel, Rector.

The Rev. J. Stuart Hanckel, Assistant Minister.

Baptisms—3 white adults ; 1 colored ; 36 white children ; 4 colored do. ; total, 44. Marriages, 7 white ; 10 colored ; total, 17. Burials, 34 white ; 7 colored ; total, 41. Communicants, 256 white ; 42 colored ;

total, 298. Non-communicants, 396 white; 56 colored; total, 425. Children under 14, 316 white; 86 colored; total, 402. Families, 238 white; 37 colored; total, 275. Children catechised fifteen days, about 80 white; about 50 colored; total, 130. Sunday-School Teachers, 25 white. Scholars, 89 white; 188 colored; total, 277. Public worship at St. Paul's, each Sunday in the year; Wednesdays, festivals and fasts.

REMARKS.—To comment on the state of the congregation is unnecessary. The tabular form exhibits its outward condition. God only can judge of its spiritual. The Church offerings of the past year have been two hundred and thirty four dollars, eighty five cents. A very insignificant sum, compared to the size of the congregation, the wealth of its members, and the annual contributions of our sister Churches in the city. We hope and pray for better things in future. A sermon has been preached, and a collection made for the Bishop's Common Fund. The usual collection for the Society for the Advancement of Christianity in South-Carolina, was not had on account of the weather on the day appointed for it. The Sunday-School is reviving, and now presents a flattering prospect of increased prosperity and usefulness. A Bible class is instructed once a week by the Assistant, who has been elected during the past year, "with the understanding, that in conformity with his previous engagement with the Church in St. Andrew's, he will officiate there in the winter." The troops at the Citadel still constitute a part of the congregation, and are not included in the tabular form.

St. Helena Island.

The Rev. David M'Elheran, Rector.

Marriages—1 white. Burials, 5 white. Communicants, 24 white. Non-Communicants, 30 white. Children under 14, 24 white. Families, 22 white. Children catechised occasionally during summer. Sunday-School Teachers, 1 white; Scholars, 10 white; during the summer only, Public worship at Central Church, 50 Sundays; 3 other days; St. Helena Church, 20 Sundays; 20 other days; total, 93.

REMARKS.—No change of importance has taken place since the last annual report. Although we have had an addition to our communicants we number less than last year; having lost three by removal, and one by death. It gives me pleasure to state, that the attendance on divine worship has been for the most part, good and regular in both Churches. The annual subscription of the members of this Church, to the Missionary Society of the Protestant Episcopal Church, amounts to \$75.

St. Stephen's Chapel and Mission to the Poor of Charleston.

The Rev. Paul Trapier, Missionary,

The Rev. Robert T. Howard, Assistant Missionary.

Baptisms—1 white adult; 25 white children; 6 colored do.; total, 32. Marriages, 7 white; 4 colored; total, 11. Burials, 59 white; 9 colored; total, 68. Communicants, 74 white; 5 colored; total 79. Non-communicants, 130 white; colored unknown. Children under 14, 156 white;

colored unknown. Families, 84 white; 6 colored: total, 90. Children catechised once in each month, 60 white; 26 colored; total, 80. Sunday-School Teachers, 14 white; Scholars, 105 white; 56 colored; total, 161. Public worship at St. Stephen's, 52 Sundays; 12 other days, total, 119.

REMARKS.—At the end of May, the second of the city Missionaries entered on his duties, and both have since been fully occupied.

Many more persons, than are above reported, have been brought within the influence of this mission, the Chapel being generally, on Sundays, nearly filled, and the missionaries having visited at the houses of about fifty persons not statedly connected with the congregation.

The number of *males* in attendance on public worship continues to increase, but is still distressingly small.

Of the *communicants*, sixteen have been added, and four have gone elsewhere.

In the *Sunday-School*, the evil is sensibly felt of the boys being allowed to leave it at the age when they are most in need of it; nor does it seem surprising, that, in consequence, so few of that sex are found at our confirmation and communion.

Meetings with the Teachers, monthly, and with the female Bible class, weekly, besides, several with the communicants during the week before the communion, have been held with apparent benefit.

Contributions for missions and other purposes, have fallen off sadly, owing perhaps in part to the distresses which during the past year have fallen frequently and heavily on the members of this congregation.

St. Michael's Parish, Charleston.

The Right Rev. Nathaniel Bowen, D. D., Rector.

The Rev. William W. Spear, Assistant Minister.

Baptisms—17 white children; 11 colored, do., total, 28. Marriages, 11 white; 6 colored; total, 17. Burials, 21 white; 10 colored; total, 31. Communicants, 280 white; 50 colored; total, 330. Non-communicants, 295 white; 60 colored; total, 355. Children under 14, 221 white. Families, 210 white. Children catechised chiefly in Lent days, 75 white. Sunday-School Teachers, 22; Scholars, 90 white; 50 colored total, 140. Public worship all Sundays and Wednesdays; all festivals and fasts; every Friday in Lent; every day set apart by civil or municipal authority.

REMARKS.—Several families, who are of this congregation one part of the year, belong to others in other seasons, and are numbered elsewhere. The number of white persons composing this congregation, has been somewhat reduced by deaths and removals from the city, or in some instances to the remotest parts of it; although all our pews are still occupied, there is need of more. The number of the colored people belonging to this Church, does not increase, the accommodation for them being unavoidably not so good, as at our other Churches.

The Missionary offerings have been regularly collected on the 2d Sunday in every month, and have enabled the Missionary Association to

remit somewhat more to the two committees of the Board of Missions, than in preceding years.

A collection was made for the sick poor, during the prevalence of the Stranger's fever, and the annual collection for the Society for the Advancement of Christianity in South-Carolina.

The quota to the Common Fund, for the support of the Episcopate, has been paid. The suspension of the Sunday-Schools during the prevalence of the epidemic has occasioned some diminution of their numbers.

Contributions have been made by members of the congregation in aid of St. Stephen's Chapel, for diminishing the debt of the new building, and for the support of the assistant minister recently employed at that Chapel.

Trinity Church, Columbia.

The Rev. Peter J. Shand, Rector.

Baptisms—3 white adults; 11 white children; 1 colored, total, 15. Marriages, 5 white; 4 colored; total, 9. Burials, 11 white. Communicants, 59 white; 2 colored; total, 61. Non-communicants, 68 white; colored unknown. Families, 10 white; 2 colored; total, 42. Children under 14, 65 white; colored unknown. Children catechised, about 25 white, 12 times. Confirmed by the Bishop, 9 white. Sunday School for white children, 6 Teachers, 35 children. Sunday-School for colored children, 4 Teachers, 20 children. Public worship, 48 Sundays; 30 other days; total, 78.

REMARKS.—The Church is progressing, encouragingly, in a temporal, and we trust, also, in a spiritual point of view. Eight new members have been added to the communion during this year. In the winter and spring seasons, divine service is very well attended on the morning of each Lord's day, but the Rector is sorry to state, that but few, comparatively seem to feel, or to regard the obligation of waiting upon God, in the courts of his Holy Temple, in the after part of the day. He has endeavoured, by private, as well as by public instruction, to inculcate on the people of his charge, a greater degree of reverence for the Sabbath and the services of the sanctuary, and he indulges the hope that He will be pleased to bless his efforts in this, and in all other respects, in which they may be used, to the glory of His name, and the best welfare of this portion of His spiritual vineyard.

Our assessment, (\$30) to the Bishop's Fund has been collected, and also the same amount for the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The system of "Church offerings," for Missionary purposes, still works well, and although the number of those who engage in this benevolent duty, is not large, the sum of five hundred dollars has been raised under the plan, since our last report.

By contributions from the congregation, a handsome new organ has been lately procured, and through the aid, chiefly, of the Ladies, a neat and commodious Sunday-School Room, has been erected near the Church.

Since the commencement of the last summer, I have officiated in Grace Church, at Camden, four times, by request of the congregation

and of the Rector, who is absent in pursuit of health. On one of these occasions I administered the holy communion, and at another, baptized an infant.

St. Matthew's Parish.

The Rev. Richard Johnson, Rector.

Baptisms—5 white children. Burial, 1. Marriage, 1. Communicants, 15 white ; 4 colored. Non-communicants, 27 white. Families, 13 white. Children under 14, 31 white. Number of children in Sunday-School, 15 white ; Teachers, 4. Children catechised, 3 days. Public worship held in the Churches, 41 Sundays ; on plantations, 24 Sundays. In the Churches on week days, 25 times. Whole number of times 109.

REMARKS.—No important change has taken place in this Parish. Another large plantation of colored persons has been lately added to the charge of the Rector. The annual contribution to missions, is over \$300.

St. Thomas' and St. Denis' Parish.

The Rev. F. H. Rutledge, Rector.

Baptisms—3 white infants ; 3 colored do. ; total, 6. Burials, 1 white. Communicants, 9 white ; 15 colored ; total, 24. Families, 9 white. Public worship held at the Parish Church, and Pompion Hill Chapel of Ease, 20 Sundays ; 3 other days, total, 23.

The Committee on the subject of an Episcopal School, presented the following the Report :

The Committee appointed at the last Convention, to take measures for organizing a School, "which shall be under the direction of the Episcopate, and of this Convention," and "in which Christian instruction shall be grafted upon Classical Literature, respectfully report :

That, though after several meetings, they have not been able to act on the subject assigned them, they are yet of one mind as to its great importance ; and would therefore request that it be retained as a matter on which a Committee may report to the next Convention.

In behalf of the Committee,

N. BOWEN.

February 5, 1839.

On motion, the same Committee was continued, with the exception of Rev. Mr. Wallace, in the place of Rev. Dr. Adams.

The Committee on the state of property in vacant Parishes, having failed to report, *Resolved*, That it be continued with the exception of James Jervey, instead of the late Judge Colcock.

The Committee appointed yesterday, to examine the condition of the Convention's fund, for the increase of the Bishop's Permanent Fund, presented the following Report :

The Committee appointed to inquire into the state of the Fund for the increase of the Bishop's Permanent Fund, instituted by a Resolution

of the Convention passed in 1836, (see Journal, page 19,) respectfully report :

That to the energy and Christian zeal of their venerable Chairman, the Hon. Judge Colcock, in whose death they deplore the loss of an efficient head ; the Convention is greatly indebted for all that has been contributed to the increase of the Fund. That the sum contributed, and which consists of Bonds and Notes, (the names of the obligors and drawers to which, with the amount of principal and interest, due thereon, being annexed to this report, as well as the names of the original donors to the Fund) amounts to \$3,959 74, principal, and \$537 15, interest. That the specialties were by a Resolution of Convention, passed in 1837, (see Journal, page 8,) turned over to the Treasurer of the Bishop's Permanent and Common Funds, but inasmuch as by a resolution of that body passed in 1836, (see Journal page 19,) the fund thus raised, are not to be used, until the income shall be adequate to the end contemplated, when it shall be paid over to the Bishop's Permanent Fund, and the income of the two funds be thereafter applied to the support of the Episcopate. They would recommend that, as the sums specified in the specialties herewith annexed, are paid, (together with such other contributions as may be collected for the fund,) they be from time to time invested in good securities, such as bonds or stocks, in the name of the " Convention's Fund, raised for the increase of the Bishop's Permanent Fund," until the income derived from the same, added to that of the Bishop's Permanent Fund, be adequate to the support of the Bishop of the Diocese, when it shall be transferred to the Society for the Advancement of Christianity in South-Carolina, in trust for the Bishop's Permanent Fund.

All which is respectfully submitted,

THOMAS GADSDEN,
JAMES JERVEY,
JAMES H. LADSON.

On motion, *Resolved*, That the Committee on the increase of the Bishop's Permanent Fund be continued, with the exception of Dr. Thomas Fuller and Joseph W. Faber, in place of Judge Colcock and William Mason Smith, deceased, and that there be added to said Committee, a lay member from each congregation, represented in this Convention.

Accordingly the following persons were nominated to compose the Committee, the Convention concurring in their appointment.

James Jervcy, Thomas Gadsden, Edward M'Crady, Thomas Fuller, M. D., Joseph W. Faber.

Francis Withers—*St. Paul's, Radcliffeboro,*
Edward R. Laurens—*St. Peter's, Charleston,*
W. W. Alston—*Prince George, Win yaw,*
Benjamin Freeman—*St. John's, Colleton,*
James W. Sommers—*St. Paul's Parish,*
J. Fickling, M. D.—*St. Luke's Parish,*

John P. Richardson---*St. Mark's, Clarendon,*
 James Rose—*St. Thomas and St. Denis,*
 J. P. Alston—*All Saints, Waccamaw,*
 Robert M. Allan—*St. Andrew's,*
 W. H. Robins—*St. David's Cheraw,*
 Joseph Jenkins—*Edisto Island,*
 Micah Jenkins—*Prince William's,*
 Edward Croft—*Christ Church, Greenville,*
 John Rivers—*James Island,*
 John LaRoche—*Christ Church, Wilton,*
 Edmund Bacon—*Trinity Church, Edgefield,*
 Frederick M'Carthy—*Holy Trinity, Grahamville,*
 Isaac E. Holmes—*St. John's, Berkeley.*

On motion, *Resolved*, That the Chairman be requested to notify each member of the Committee of their appointment, and solicit their co-operation in behalf of the object.

On motion, *Resolved*, That in the Resolution of the last Convention, (see Journal, page 39,) appended to the Report of the Committee on an Episcopal School, the words, "within the city of Charleston," be stricken out.

Convention adjourned till to-morrow.

Friday, February 8th, 1839.

The Convention met pursuant to adjournment. Morning Prayer was read by the Rev. A. Glennie, and a Sermon delivered by the Rev. R. Johnson.

The Rev. B. C. Webb, Missionary to Prince William's Parish, appeared and took his seat. The following Lay Delegates presented satisfactory testimonials of their election, viz.

William Laing—*Grace Church, Camden.*

Robert Lebby—*St. James', James Island.*

The President, on motion, proceeded to appoint preachers for the next Convention on other days than the first, viz: Rev. U. M. Wheeler, J. H. Fowles, and T. C. Dupont.

The Committee on the General Theological Seminary, presented a report which was accepted by the Convention and the resolutions accompanying it, were adopted.

The Committee on the General Theological Seminary respectfully report. That it has five Professors, two buildings capable of accommodating 104 Students, a library of 6775 volumes, 66 Students, five of them

from this Diocese; 169 Alumni, (that is nearly 1-6 of our Clergy, the whole number of them being 931) a capital fund of \$27,898, an annual expense estimated at \$6,285, an income of 2,353, and a deficiency therefore (which must encroach on the capital) of \$4,032.

While then the good, the Institution has done, by increasing the number and efficiency of our Clergy, *cheers* its friends; they are grieved and alarmed, by the prospect that it must soon be crippled, and eventually *reduced* to a single Professorship, (for which permanent provision has been made by individual liberality) unless the piety and charity of the Church are awakened to prompt and adequate action. In September, 1837, the Trustees made an appeal to the members of our Church generally, and we understand there was a return of about \$1,800, instead of \$4,000, the amount of the deficiency. In our own Diocese, was contributed by the Rev. D. J. Campbell, \$16. The Charleston Monthly Missionary Lecture \$2; Mrs. Kolne, \$20; Rev. A. Glennie, \$30; to pay the exchange, \$2; an Alumnus, his annual contribution, \$25; from a lady, \$100. At the late General Convention, it was *Resolved*, That the appeal directed by the "Trustees of the Seminary to be made to the Ministers and visitors of the Churches, to have *annual collections or contributions* for the current expenses of the Seminary, for the next five years, be and is hereby is recommended by the General Convention, to the serious and favorable consideration of the Clergy and visitors of the Protestant Episcopal Church in the United States."

In their second appeal, dated September, 1838, the Trustees remark, "On comparing the situation of the finances at the present period with the corresponding one of last year, it will be seen that the capital for current expenses, has been diminished about \$1,400, and now amounts to but \$27,898. Had the appeal which was made upon the Churches for annual collections been generally responded to, the Board would have been spared a statement so mortifying and alarming. They deem it their solemn duty to place it now distinctly in the view of the Episcopal Church in the United States, and ask once again of every Parish, through its constituted authorities, a contribution to rescue the Seminary from its great and pressing embarrassment. To the friends of the Seminary who have rendered such assistance in the past year, it affords the Trustees great pleasure publicly to express their acknowledgements. They will confidently rely upon the continuance of these efforts. They perceive in them not only a cheering indication of attachment, to a cause which is giving "lustre to our country, and security to our Church," but a proof as clear as if written with a sunbeam, of what might be done, if the stream of parochial benevolence were made to set in towards the Seminary with a full and strong tide. The Trustees cannot but avow their strong conviction, that there is no Parish, however narrow its limits, and humble its means, but what would gladly contribute something to the claims and wants of the Seminary, if an opportunity were only given. Under this impression, they would respectfully and earnestly solicit of the Clergy especially to afford to their people such an opportunity. Let it be borne in mind, that unless more generous efforts are made to raise funds to meet the deficiency of our income, the present capital of the Seminary will soon be expended, and its doors consequently may be

closed. Is there an Episcopalian, whose first solicitude is to advance true religion in the hearts of men, who will not exert his influence, and contribute of the means which God has given, in averting so disastrous a result."

Your Committee are naturally led to remark, that a School for Missionaries, (and such we think the character and history of our Seminary entitles it to be considered, since many of our Missionaries are its Alumni,) has generally been considered, by those Churches, which are largely engaged in Missions, an indispensable appendage. It is well known, that in our own Diocese are several places where Missionaries could be usefully, and would be, sent, if they were to be had, and it is on record in the Journal of this Convention, for 1838, that pious planters are prepared to employ Missionaries for their colored people; but cannot obtain them. An obvious remedy is the encouragement of young men of piety to devote themselves to the sacred office, by fostering our seminary, where they can be educated and *maintained* (if its funds are duly increased) without expense to themselves or their parents. When we consider the conservative and the Missionary influence of our Seminary; its connection with the stability, and dignity, and enlargement of our Church; its *claims* to be not merely sustained but improved,—furnished with ample means to provide for more and more Students, and more and more facilities of Theological learning and ministerial capability, appear to your Committee to require no argument to enforce them, and that no persuasion need be used with those who love the Church, are interested in Missions, value our common Christianity, and would promote the true welfare of our beloved country. We cannot doubt, that our Diocese, (which, previous to the establishment of our Seminary, as early as 1814, authoritatively declared its sense of the necessity and importance of such an institution) will do its part, contribute its just proportion, to allay the existing sorrow, and remove the impending danger in relation to this long and deservedly cherished Institution. With respect to the Scholarship funds held in this Diocese, their amount and disbursements may be seen in the books of the Treasurer, which are on the table for inspection, and we have only to state, that the Bishop Dehon Scholarship is sustaining a beneficiary at the Seminary,—that the income of the Rev. Dr. Gates Scholarship, has been applied in part to the increase of its capital, and in part to assist a beneficiary, and that the income of Bishop Bowen Scholarship, has been paid over to a beneficiary.

In conclusion, we propose the following Resolutions:

1. That the relief of the Seminary be, and hereby is, recommended to the favorable notice of the contributors to Missions in particular, and of all the members of our Church, in this Diocese, in general.

2. That in conformity to the solicitation of the Board of Trustees of the General Theological Seminary, and the resolution of the General Convention, each clergyman be, and hereby is requested to preach or cause to be preached in the Church of which he is the Rector or minister, at his earliest convenience, a sermon, setting forth the claims of this Institution, for support on the members of our Church, to be followed by a collection to be made at the doors of the Church.

3. That the Secretary of this Convention do invite by correspondence or otherwise, the attention of the clergy, to the above resolution, and to request them to forward the amount of their collections to him, to be transmitted to the Treasurer of the Seminary, or if they prefer, directly to the said Treasurer.

On motion of the Rev. U. M. Wheeler, *Resolved*, That the assessment of Trinity Church, Society Hill, to the Bishop's Common Fund, be reduced from ten to five dollars.

On motion, Thomas Gadsden, and Charles Dessausure were appointed to examine the Treasurer's accounts.

On motion of the Rev. T. J. Young, the following resolutions were passed.

Resolved, That the Committee appointed to inquire whether any, and if any, what amendments to the Constitution are needed—be instructed to revise the Rules of Order and report at the next Convention.

That the same Committee be instructed to collect, embody and revise the Standing Resolutions of this Convention now scattered through the Journals.

That the same Committee be instructed to have their Report printed, and a copy forwarded to each Clergyman and Vestry of the Diocese, at least two months before the sitting of the next Convention.

On motion of Rev. C. Wallace, That the same Committee be instructed to take the existing Canons of the Church in this Diocese, into consideration, and report whether any and what alterations in the same, and what others are necessary.

On motion *Resolved*, That 600 copies of the Journal, with the Constitution and Canons and Rules of Order be printed.

On motion, *Resolved*, That the Treasurer be authorised to pay to the Sexton of St. Michael's Church, 3 dollars per diem for his attendance on the Convention.

After prayer by the President, Convention adjourned *sine die*.

NATHANIEL BOWEN;

Ex-officio President of the Convention,

WILLIAM W. SPEAR, *Secretary,*

RULES OF ORDER,

*Adopted by the Convention of the Protestant Episcopal Church, in the
Diocese of South-Carolina.*

1. The Business of every day shall be introduced with the Morning Service of the Church, and a Sermon ; and close with some appropriate Collects.
2. After the reading of the Minutes on each day, the Secretary shall call upon each Delegation, to pay the assessment on their respective Parishes, for the expenses of the Convention.
3. When the President shall take the Chair, no member shall continue standing, or shall afterwards stand up, unless to address the Chair.
4. The Delegation of each Church shall occupy one pew.
5. No member shall absent himself from the Convention, unless he hath leave, or be unable to attend.
6. When any Member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the President, confining himself to the point in debate.
7. No Member shall speak more than twice in the same debate.
8. A question being once determined, shall stand as the judgment of the Convention, and shall not again be drawn into debate during the same session, unless with the consent of two thirds of the Churches present.
9. While the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the Church.
10. No motion shall be considered as before the Convention, unless it be moved by a Minister or Delegate of one Church, and seconded by a Minister or Delegate of another.
11. When any question is before the Convention, it shall be determined on, before any new subject is introduced, except the question of adjournment.
12. The question on a motion for adjournment, shall be taken before any other, and without debate.
13. No leave of absence shall be indefinitely granted to any Member, unless full and sufficient reasons be given by him to the Convention.
14. The foregoing Rules & Order shall be read at the opening of every Convention, and shall be in force, unless repealed by a vote of the Convention.

CONSTITUTION
OF
THE PROTESTANT EPISCOPAL CHURCH,
IN THE
DIOCESE OF SOUTH-CAROLINA.

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WHEREAS, in all Societies professing Christianity, the promotion of religion should primarily engage their sincere attention, as being the sure and only means of rendering them acceptable to Almighty God, and calling down his blessings upon them. And whereas, by General Conventions of the Protestant Episcopal Churches in the United States of America, a Constitution and Canons have been formed, for the government and discipline of the same;

Be it therefore Resolved, That the following Constitution be agreed to, adopted, and observed, by the Protestant Episcopal Churches in this Diocese, for their government.

ARTICLE I.

Of Stated Meetings.

A stated Convention shall be held annually in Charleston, on the second Wednesday in every February, or at such time; and in such place, as shall have been determined upon by the preceeding Convention; but if a sufficient number of Churches do not attend on the same day, the Representatives whether Clergy or Laity, or any two of them assembled, shall have power to adjourn from day to day, until a quorum is formed; which shall consist of, at least, seven Churches.

ARTICLE II.

Of Lay-Delegates.

Delegates shall be elected by the respective Episcopal Churches, throughout the Diocese, from among the members of those Churches respectively, to represent them in the State Convention: the Delegates to be elected in such manner, time and numbers, as each Church shall deem proper; to serve twelve months from the time of election; who shall, before they are permitted to take their seats in Convention, produce written testimonials of their election.

ARTICLE III.

Of Ministers.

The Minister or Ministers, of every Episcopal Church, shall always be, *ex-officio*, a member, or members, of the Convention, with a right to vote on all matters requiring the suffrages thereof, with the exception of such as involve the temporal concerns of the Churches; but the right to vote on matters involving the temporal concerns of the Churches, shall, nevertheless, appertain to such Clerical Member or Members, as may be specially authorised to do so, by his, or their Vestry, or other authority of his, or their Congregation, in the absence of their Lay-Delegate, or Lay-Delegates: but no Clerical or Lay-Delegate, shall hereafter represent two distinct Parishes, or shall, in any case, have more than one vote.

ARTICLE IV.

Of Missionaries, and Clergymen engaged in Colleges, &c.

Every Missionary of the Protestant Episcopal Church, employed in this Diocese, with the approbation of the Ecclesiastical authority of the same and every duly recognised Minister of this Church, engaged in any College, or incorporated Academy in this Diocese, shall be entitled to all the privileges of a Member of the Convention, with the exception of the right to vote.

ARTICLE V.

Of the President.

The Bishop of the Diocese shall be, *ex-officio*, President of the Convention; in his absence, a presiding officer shall be elected from among the attending members.

ARTICLE VI.

Of the Secretary and Treasurer.

A Secretary and Treasurer shall be annually chosen, (and continue in office until a successor be appointed,) who shall keep a true and correct Journal of the Proceedings; and regular accounts of all money transactions, to be annually laid before the Convention. It shall also be his duty to give notice to each Minister and Vestry, of the time and place appointed, for any stated, or special meeting of the Convention.

ARTICLE VII.

Of the Standing Committee.

A Standing Committee, consisting of an equal number of Clergymen and Laymen, shall be appointed at every regular meeting of the Convention, for the purposes expressed in the Constitution and Canons of the General Convention, and of the Constitution and Canons of the State Convention, who shall continue in office until another Committee be appointed. Vacancies in this Committee, caused by death, resignation, or otherwise, shall be supplied by the suffrages of the remaining members.

ARTICLE VIII.

Special Meetings.

It shall be the duty of the Bishop, or in case of his absence, of the Standing Committee, to call a special meeting of the Convention, whenever he, or they, shall deem it necessary.

ARTICLE IX.

Of Voting in Convention.

In all matters requiring the suffrages of the Convention, with the exception contained in the Third Article of the Constitution, the members shall deliberate and vote as one body, but any two Clergymen or the Delegation from any of two Churches, may call for a separate vote of each Order, when the Clergy shall vote individually, (two or more Clergymen representing the same Church, having one vote,) and the Lay-Delegates by Churches, (a majority of each Delegation having one vote,) and a majority of both Orders shall in each case, be necessary to a decision.

ARTICLE X.

Trial of a Clergyman.

Wilful error in religion or deviation from the Rubric of the Church; charges of viciousness of life, and disorderly behavior, may be exhibited against a Clergyman, to the State Convention; and on clear and sufficient proof thereof, by *viva voce* evidence, on oath, duly administered in the Convention, or by a commission to take such, duly executed, such Clergyman shall be pronounced guilty or not guilty, as the Convention shall determine; and the Bishop shall proceed to admonish, censure, suspend or degrade such clergyman, as in his judgment, the nature of the case, or the usages, or interest of the Church, may require. And he shall, in the name of the Convention, inform the Vestry or Congregation, of the Church, in which such Minister is officiating at the time, of such censure, suspension, or degradation.

ARTICLE XI.

Of the Admission of Churches or Parishes into the Convention.

Whenever a Church or Parish, not now entitled to a representation, shall be desirous of uniting with the Convention of the Church in this Diocese, they shall apply, by letter, to the Bishop, or when there is no Bishop, to the Standing Committee, stating the due organization of their Church, the election of their Vestrymen and Church Wardens, their means, or prospects, for the support of a Minister, and their willingness to conform to the Constitutions and Canons of the General Convention, and the Constitution and Canons of the Convention of this Diocese, which are now, or hereafter may be enacted by authority of the same. And at the Convention next succeeding the receipt of such application, the Bishop, or Standing Committee, shall communicate the same to the Convention, for their decision thereon. Should the Convention make a

favorable decision, the said Church shall then be considered in union with the Convention of the Church of this Diocese, and Delegates therefrom may be immediately received.

ARTICLE XII.

Chartered Rights of Churches.

No Article, Canon, Rule, or other Regulation, of any General or State Convention, shall be obligatory on any Episcopal Church within this Diocese, where the same shall be found to infringe on any of its chartered rights.

ARTICLE XIII.

Of Delegates to the General Convention.

To the intent that the Church in this Diocese shall not be unrepresented in the General Convention, the Clerical or Lay-Delegate, or Delegates, who may hereafter nominated thereto, shall, in the absence of one or more of their colleagues, be empowered to nominate and appoint, in the place of such absent Delegate, or Delegates, any citizen or citizens of this State; *Provided*, that such citizen, or citizens, is, or are, a member, or members, of the Protestant Episcopal Church in this Diocese; or if it be inconvenient for any Delegate or Delegates to proceed to the place of meeting, the Bishop is authorized to appoint others in their place.

ARTICLE XIV.

Of Rites and Ceremonies.

"The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America," shall be used in this Diocese.

ARTICLE XV.

How the Constitution shall altered.

No one of these articles shall be altered or repealed, nor shall any Article be adopted, unless such alteration, repeal, or new Article, be proposed at one Convention, and concurred in by two-thirds of the Churches present, at a subsequent Convention.



CANON I.

On Making Collections for the Bishop's Fund.

Every Minister having a Parochial Charge in this Diocese, or his Assistant, shall, from time to time, at his discretion, preach in every Church under his care, a sermon on the nature and duties of the Epis-

copal Office ; and the Vestry of each Church are requested to make a collection annually, in aid of the Bishop's Common Fund ; or in lieu of such collection, the Minister and Vestry of such Church may substitute an annual contribution.—*Passed* 1822. *Amended* 1826.

CANON II.

Provided for an accurate view of the state of the Church.

Every Minister having a Parochial Charge in this Diocese, shall, at or before the meeting of every Annual Convention, deliver, or transmit to the Bishop, or where there is no Bishop, to the President of the Convention, an accurate statement, in writing, of the number of Baptisms, Burials, and Marriages, in his Parish, or Church, during the year ending on the 1st of January preceding ; specifying the number of places where and how often in each, Divine Service is held ; the number of Families, Communicants, Adults, and Children under 14 years, attending, or belonging to the same ; the number catechised by him, and on how many Sundays ; whether there be any Sunday School, and if any, the number of Children and Teachers, and the subjects of instruction in the same ; and generally, all such other matters as may tend to throw light on the state of the Church under his care ; which reports shall be laid before the Convention, and entered on the Journals, conformably to the 51st General Canon.—*Passed* 1825.

Proposed Alterations of the Constitution.

Resolved, That it be made known to the several Diocesan Conventions, that it is proposed to alter, at the next General Convention, the 1st Article of the Constitution of this Church, so that instead of the words, "At such time in every third year," it shall read, "On the first Wednesday in October in every third year, from the year of our Lord one thousand eight hundred and forty-one."

Resolved, That it be made known to the several Diocesan Conventions, that it is proposed, at the next General Convention, to consider the following alteration of the Constitution, viz: Art, 6, to read as follows :

The mode of trying Bishops shall be provided by the General Convention. The Court appointed for that purpose, shall be composed of Bishops only. In every Diocese, the mode of trying Presbyters and Deacons, may be instituted by the Convention of the Diocese. None but a Bishop shall pronounce sentence of admonition, suspension or degradation from the Ministry, on any Clergyman, whether Bishop, Presbyter or Deacon.

Done in General Convention, in the City of Philadelphia, September, 1838.

By Order of the House of Bishops.

ALEX. V. GRISWOLD, *Presiding Bishop*.